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AND REVIEW

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jan1-tf

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jan1-tf

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All communications regarding the College to be addressed o the Secretary, REV. F. ANTHONY.

Very Rev. P. HENNEBERY,

Superior.

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Letters of inquiry may be addressed to the SISTER SUPERIOR. my25-tf

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Tuition on Piano, per annum	60
French, per annum	25

No extra charges for Tapestry, Embroidery, Plain and Ornamental Needle-work, nor for the Spanish language.

TERMS FOR DAY SCHOLARS:

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SAN FRANCISCO.

The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. II. SAN FRANCISCO, NOVEMBER 23, 1872. NO. 11.

EDITORIAL NOTES.

BRAZIL, if we are to believe our Masonic contemporary, has a sensation, in the shape of a priest who prefers Masonry to Catholicity. This all may be true, for infallibility, even in matters of faith, much less of morality, is not claimed for priests. The *Mirror* goes on to relate that the Rev. Father JOSE LUIS DE ABMEIDA MARTINS, Roman Catholic Priest of the Diocese of Rio de Janeiro, has been suspended from his priestly office and degraded, *simply* for having, as a Brother Mason and Chaplain of his Lodge, delivered a Masonic oration! A test case, the *Mirror* assures us, is to be made in the civil courts, and "the question decided whether the fifteen hundred priests who are Free-masons in Brazil shall be ousted from their livings and ultramontanes put in their place or not." The *fifteen hundred* is a tolerably wide stretch of the imagination. "The contest" says the *Mirror*, "is regarded, by the whole Masonic world, as an important one, inasmuch as the little end of the wedge is already inserted in that great mass of inert superstition, the Roman Church in South America. It is right that our brethren every-where should sympathize with that little band of Masonic clergymen who are fighting the battles of fraternity with bigoted fanatical ignorance. It requires no prophet to discern who will, eventually, come out of this warfare victorious, amid the plaudits of the Masonic world. Father Martins will be no loser, but the victory will be one more won on the side of freedom and humanity!" Now this is a fair specimen of fine writing; but, for the life of us, we don't see why Masons are so keen for Catholics to become members of their order; or if they do, why they object to the Church dropping them. When a Mason joins the Church, we do not grumble if he is voted no longer a member. Talk about victory on the side of freedom! We always thought the very essence of freedom was, that every community, Masons, Catholics, or any other organization, had a right to fix the qualifications of its own members. Then clergymen are said to be fighting the battles of fraternity! Why fraternity? Is it proposed to make us fraternize with them, whether or no? Suppose some Mason should violate the rules of the order, and, after having been declared expelled, should insist that he was a member still, and go into the civil courts to maintain his position, would the *Mirror* conceive he was fighting for freedom? Some people attach no meaning whatever to the words they use, but pick out some that tickle the fancy, and use them as aimlessly as does the parrot. We can see no other reason for insisting on having Catholic members, unless it be to borrow a little respectability.

A CORRESPONDENT wrote us, some weeks ago, finding fault with some of our contemporaries in a manner that we did not deem prudent to publish, and we wrote him a private note explaining why we refused the communication a place in our columns. Among the reasons given was the fact that, between the GUARDIAN and one of the papers criticized, some degree of rivalry was supposed to exist, and that some might think that the communication was gotten up in the office. Now comes our correspondent and says we need not have been afraid of this, for the reason that so far we have manufactured very little! Now the joke rests on us. We had been flattering ourselves that the GUARDIAN would compare favorably with the first-class papers of America, but we have great respect for straightforward criticism, and we would rather give place to an article pointing out our faults than those of our neighbors — especially neighbors with whom we wish to cultivate friendly relations. Our correspondent must not get "huffy;" we like him, and intend to please him before the time is out for which he has paid for the paper.

WE are in receipt of the Prospectus of the *Orphans' Fair Messenger*, which will be published during the Fair for the benefit of the orphans, to be held early in December. The entire receipts of the paper will be given in aid of the Asylum, and to free it from its present embarrassment. Says the Prospectus: "The advertising columns of the *Fair Messenger* will be opened for patronage, and merchants and others who wish to contribute, in this way, to the most noble of Christian charities, while aiding in a good work, can not fail to receive a temporal reward, in addition to a spiritual one. The publisher thus makes an appeal to generous friends, and asks contributions in the shape of a card, or other advertisement, assuring them that, in a business sense, their patronage can not fail to be well compensated. All advertisements sent, directed to Miss M. NUNAN, Orphan Asylum, Market Street, will receive prompt attention. To insure publication every day during the Fair, they should be sent in before the 1st of December."

BY far the neatest hit we have seen given the Spiritists is the following, which we clip from an exchange: "The philosophers are beginning to make their inductions from the multitudinous facts which have so long been gathering from spiritual *séances*. Two great truths, they say, have been settled: one, that the spirit lives after death; the other, that it then gradually loses its intellectual powers and becomes idiotic. Witness the wisdom of Washington, the practical philosophy of Franklin, and the poetry of Byron, as seen under the deteriorating influences of the 'spirit-world,' and reported by the mediums, at two dollars an hour." This is very nearly the whole truth done up in a nut-shell.

A FRIEND asked us, the other day, why we did not notice more the malicious attacks of the *California Republican* on the Church. We are thus put rather in the position of the man of whom PRENTICE spoke some years ago, who was holding the squalling baby while his wife was attending to her household duties. "Spank that baby!" exclaimed the wife. The husband turned it around several times in his hands, but did not obey the wifely injunction. "Why *don't* you spank that baby?" angrily queried she. "Well, I would," replied the big-fisted husband, "*if I could only find a place big enough!*"

EXPLORATIONS are to be resumed, during the early part of next year, for the canal connecting the Atlantic and Pacific Oceans. There are to be two expeditions. One under charge of Commander SELFRIDGE, who will follow up his explorations of 1869–70, which resulted in his "recomendation of the route by the river Atrato, of New Granada, by which from the Gulf of Darien, Commander SELFRIDGE states, vessels can be taken to within thirty miles of an outlet on the Pacific coast, by the river Napipi, at a cost of eighty-four millions of dollars. Early in January Commander SELFRIDGE will cross the Isthmus by railroad, and then, joining one of the vessels attached to the Pacific fleet, will proceed down the coast to the point from which he proposes to strike across the Isthmus to connect with the Atrato. The other expedition is to again explore the Nicaragua route. The operations of this surveying party will commence from the Atlantic coast, and the officer detailed to take charge of this work is Commander LULL, asisted by Lieutenant-Commander SCHULTZE and Lieutenants LUTYE, MOSER and HAWLEY." We sincerely hope these expeditions will determine the practicability of the canal, and that it will be undertaken in earnest. In our opinion a canal connecting the two oceans would be of more advantage to California than all the railroads that could be built. A few ships now in the China trade might go directly through without touching at San Francisco, but the fact of bringing our farmers several months nearer the market for their produce would, more than a hundred-fold, compensate for all losses in that direction. We shall watch the progress of these expeditions with a good deal of interest.

THE leaders of the woman's rights movement in the United States, WOODHULL & CLAFLIN, have found lodgings at the New York Toombs. Women are never half-way creatures — they must either be virtuous, or sink to the lowest depths of sin. These women, for a while, were the recognized leaders of the progressionists, not only in the matter of woman suffrage, but in morals. They were petted and supported by many men who were regarded as leaders in politics and society. They published a journal devoted to "progress," and as they progressed, it became the most obscene paper in America. They dealt exclusively in the sensational, and the other day, they thought to make a rich strike by publishing the alleged fact that HENRY WARD BEECHER was, in practice, if not in profession, a free-lover. The paper gave many details of the Rev. HENRY'S supposed doings, and, among other matters, were the particulars of a free-love affair with THEODORE TILTON'S wife. This edition of the paper sold well, but the publishers found themselves incarcerated for issuing obscene publications; and, we are glad to say, are about to get the worst of it. We have no idea that Mr. BEECHER is guilty, "as charged in the indictment," but does he not find in it, his own "progressive" notions, "run to seed?" Should he not pause to consider whether or not the things which he teaches as "progress" do not logically lead to the Woodhull goal? "Progress" is a much abused word, and many of the evils of society are traceable to the cowardice of those who know better, but have been frightened by taunts of a want of "progress." It is very plain that nearly all the evils which afflict society at present can be traced to the misapplication of this one word.

THE American politician is lost; there seem to be no political parties. The anxious inquiry of the professionals, as they meet each other on the street, is: "What shape will politics take?" We should care but very little about this were it not for a disposition in certain quarters to revive the old Native American or Know Nothing party. It was thought that this party had been killed, never to be again revived; but we now fear not. "Is it opportune?" is the only question in the way of a very large element. We should very much regret to see parties drawing lines marked by nativity or religion, and we hope such efforts will not succeed. The present attitude of parties, or rather, the present want of any party, is, however, favorable to such a scheme being set on foot, and while the proposition is answered in whispers, or the movements told in confidence, is the time for all true Americans to try to kill it.

THOSE of our subscribers who were getting the *Irish World* were disappointed this week by not receiving them in time, as for some reason they did not reach us until Monday last. Those who subscribe for the *World*, however, at this office, may rest assured that every thing in our power will be done to furnish them promptly on time. If an accident happens to the mails, a bag left over, or any thing of that sort, our patrons will please remember that such matters are entirely beyond our control. There may have been some irregularity in the delivery of the GUARDIAN in some quarters of the city, and persons who do not receive it promptly on time will confer on us a favor by sending word to this office.

TOM PAINE was blamed for his "Age of Reason," but have not most of our Protestant brethren progresed up to the standard of Reason. "Authority" is one thing; "Reason" another. He who holds on to authority must obey authority; and one who pretends to depend on his reason can not blame another for using his reason. On this theory the *Christian Union* can not see why the Döllingerites wish to be called *old* Catholics, and adds: "This idea of the essential virtue of antiquity has a very strong hold not only on the Catholic but on a part of the Protestant Church. The word "primitive" is talismanic. The tenth century is so much more respectable than the nineteenth! And when these lovers of antiquity get back to the fourth century, they stand with uncovered heads and bated breath. Why should the practice of Christian antiquity, more or less remote, be decisive on questions which directly appeal to our own intelligence?" Yes, why should it? To one depending on his *own* reason, what difference does it make what St. AUGUSTIN or any of the early fathers thought? *Our own intelligence* is the great arbiter of the nineteenth century! And "the wickedest man in New York" has just as good a right to his views of morality as HENRY WARD BEECHER. We can conceive of no middle ground.

OUR patrons will please bear in mind the fact that we are prepared to execute all manner of job work, in the very best style of the art, and at the most reasonable rates. Our friends in the country can rely upon having their orders promptly attended to, and they will be charged no more than if present to make the bargain.

F. G. TISDALL, "33°" writes to the *Mirror* about Masonry, Ancient and Modern, and in the article we get

an admission that Masonry really had its origin in 1717. He talks a lot of nonsense about the *real* Masons who built the grand cathedrals and palaces, and then comes to speak of *modern* Masonry. The organization of *real* Masons had many privileges, and was a *Catholic* institution. But we are going to give a specimen of how a "33°" can write :

But *modern* Masonry, as founded in 1717, abandoning all these grosser elements of toil, teaches all the great elements of religion and morality, of common brotherhood and universal charity, through the medium of these symbols and tokens of an elder time. Deep in the mystic vaults of her representative temple, she rehearses the lessons of bygone ages. From the ground-floor, on which her acolyte presses his first step — or through the glorious porch, the Winding Stairs, the Middle Chamber, the Unfinished Holy of Holies — every foot-print of the initiate is on hallowed ground. The absolute and final belief in God, which admits him, is deepened and intensified as he goes on, and the life that is within the man is cultivated, educated and fitly taught, in lessons of never-dying import, until the immortality that has been enforced upon his soul by indelible impressions becomes his actual and unquestioned belief. Along with this faith in God, and hope in himself and mankind, Masonry teaches to her followers the largest charity for all — charity, in the true and original sense, which means unselfish love — that affection of soul which survives the wreck of matter and the crush of worlds, and is nearer akin to Deity.

This is a fine specimen of composition, but it is all spoiled when we came to remember that no absolute and final belief in GOD is necesary to admit a Mason. In our limited acquaintance with them, we have known at least one Master of a lodge, a pronounced *atheist;* and in Europe, it is well known that Masonry is nothing but infidelity. Of course, some of the old fogies are told it is a Christian affair, but the "33°" must have heary laughs at their credulity.

THE VIRGINIA CITY MANIFESTATIONS.

MOST solemnly do we protest that we will believe no miracle which has not been fully examined and settled as such by the proper authorities of the Church. We may express an opinion ; but, when expressed, it is the opinion of the individual, and subject to correction. While we do not deny the existence of miracles, we believe that men are too prone to follow after the marvelous without sufficient light from the Church. It is hard, we know, to maintain that exact equipoise between too little and too much belief in the spiritual ; but if we will only remember the words of our Lord, JESUS CHRIST, and "Hear the Church," it is all easy. We have been publishing accounts lately about the miracles said to have been worked at Lourdes, in France ; and in this issue we have an account, taken from the New York *Herald*, of a deaf mute restored to hearing ; but all this needs confirmation. We are prepared to believe it *when*, by the light of Divine inspiration, the Church tries and decides the cause. Until then, whatever degree of belief we may give it is based upon the ground of its extreme probability. It is such belief as one accords to the newspaper account of a crime — subject to be modified by the evidence in court. The Church is our court in such matters, and we believe in the ever-present miracle of a GOD-directed Church. Excitement or enthusiasm may warp our private judgments, and lead us into an abyss of heresy ; but it is the business of the Church to "prove all things, and hold fast that which is good."

"The talking ghost" at Virginia City, Nevada, is a wonderful manifestation, yet it is hard to separate it from the ordinary spirit phenomena. As we have several times remarked, it was our good fortune, or misfortune, whichever it may have been, to have had an opportunity of thoroughly examining that matter. That they do receive communications from some intelligence not human, we are fully convinced ; but that pure spirits come to this earth, except by special permission, we do not believe. ST. AUGUSTIN declares it to be the hight of impudence to deny the possibility or probability of their coming. In fact, visits of the spirits are attested by many of the saints. We have condemned the ordinary spirit manifestations, because the teaching was bad ; we have approved the theory of special visits, because the teaching has been good ; and, as a Catholic, because the Church sanctions it. We publish herewith the letter of the Vicar-general, who was present and examined the matter, to the Bishop of the diocese :

I thought I would inform you about a strange occurrence which took place here, on Sunday, October 27th. There is a girl, named Agnes McDonough, living with her aunt, to whom her father (dead about six years) appeared. The apparition continued from Sunday, October 27th, to Friday, November 1st ; appearing to the child whenever she was alone in the house, or in any room of the house. It mattered nothing how many persons should be in the house, provided Agnes were alone in any room, the same thing took place. He wished to be continually speaking to her. He spoke to her under the same appearance as when living. On Monday evening, the second day, the family sent for me, as they were very much afraid and annoyed. I went, carrying what I supposed necessary on such occasions. As I entered the house I examined the girl, pretending the whole thing was only the work of the imagination. But I was unable to dislodge her from her belief. I told her to enter the room, while I took my position at the door, which was left open. Immediately a signal was given her, which was given on every occasion when she was alone, and denoted a desire to speak to her. I told the child to ask her father various questions, among the rest, where did he come from ? His answer was — "from purgatory." "How long were you in purgatory ?" "Six years," was the answer. "Where is purgatory ?" "Next to Heaven." "Is it in one of the planets or stars ?" "I don't know." "What punishment is in purgatory ?" "By fire." "How does purgatory appear ?" "Light and smoke." "How did you find the way to the earth ?" "An angel conducted me." "Where did the angel leave you?" "At the door." "How long will you remain on the earth?" "Six days." "What day will you leave ?" "At half-past one Friday afternoon." "What was your reason or object in coming on the earth ?" "To see my child Agnes." "Who permitted you ?" "God Almighty." "Is God visible in purgatory ?" "No." "Did you ever see God ?" "Yes." "When and where ?" "When he judged me." "Did he judge you in purgatory ?" "No." "Where did he judge you ?" "At the gates of Heaven." "Who judged you ?" "Almighty God and Jesus Christ." "Was any one else present ?" "Yes, two rows of angels behind them." "How did the angels appear ?" "As white as snow." "Were the angels standing ?" "No, they had wings." "Did they fly ?" "No, but their wings were in motion." "Were you not afraid when Almighty God and Jesus Christ appeared to judge you ?" "No." "Did Jesus Christ appear as a stern and severe judge ?" "No." "How did he appear ?" "Very kind." "What did Jesus Christ say ?" "Come to me, my blessed." "Did he say any thing else ?" "Yes ; descend into purgatory." "How long did you remain there ?" "Six years." "How is time counted in purgatory ?l' "I don't know." "How did you know what time to leave ?" "An angel told me." "Did you know how long you had to remain there ?" "Until prayers and masses were offered up for me." "Where will you go at one-and-a-half o'clock next Friday ?" "To Heaven." "How can you find your way to Heaven ?" "An angel will come for me." "Is it the same angel that left you here ?" "No ; it is another angel from Heaven." "How will you know when one-and-a-half o'clock on Friday arrives ?" "The angel will come for me then." "Do friends and relatives know one another in Heaven ?" "I was never in Heaven." "Which are more efficacious for the souls in purgatory, masses or prayers ?" "Masses." "What is necessary for us to obtain eternal life ?" "To believe in Jesus Christ, and practice the duties of your religion." "Is there a true religion on earth ?" "Yes ; the Catholic religion." How long will the Church of God be persecuted ?" "For ever." "Will Pius IX triumph over his enemies ?" "I don't know." "If you were on earth now, what would you do ?" "I would do every thing to save my soul." "Where is your body ?" "In the grave." "Why did not the body suffer with the soul ?" "The body has nothing to do with the soul." "Is there no punishment for the body after death ?" "Yes, into ashes." "Will you ever see your body ?" "Yes, after the general judgment." "How will you know your body ?" "I don't know." "Where are little children who died without baptism." "In darkness." "Will they be always in darkness ?" "Yes." "Where will children be after the general judgment, who die without baptism ?" "In darkness." "Are they suffering pain ?" "No." "Are they in purgatory ?" "No." "How far is purgatory from here ?" "Five minutes." "Do you wish us to pray for you ?" "Yes ; I wish to have prayers and masses offered up for me." "Do you wish us to pray and have masses offered for you after one-and-a-half o'clock Friday afternoon." "No." "Why so ?" "Because, I will be in Heaven." "What time will you be in Heaven ?" "Twenty-five minutes to two o'clock in the afternoon." "Will you remember us in Heaven ?" "Yes ; I will pray for you." "How is it that you could come into the house, the doors and windows being closed ?" "I'm a pure spirit." "How is it possible that you can make such a noise on the wall, being a spirit, and immaterial, and the wall being a material object ?" "By the power which God gave me." "How do you strike the wall when you wish to speak to Agnes ?" "With my hand." "What do you think about Spiritualism ?" "It is all nonsense."

These are only some of the numerous questions which I proposed to him through Agnes. What was strange about the matter was that he would never be fatigued in speaking to his little daughter. But as soon as she retired to bed she was never annoyed till morning. When asked how he spent the night ; watching and praying. When asked several times to speak aloud that we might hear him, he said he was sent to speak to Agnes. It being a sort of a private apparition to the girl, we kept it as still as we could, fearing the Spiritualists might take advantage and say it was their doctrine. However, it is a good deal known now over the city. In all the conversations he appeared face to face with Agnes ; and he invariably spoke of Jesus Christ when he was asked for advice how to live. I went there every day during the time he predicted he had to remain, and on Friday, at one o'clock, I was there watching. I was putting questions, as usual, when he announced the time was fast approaching. The girl was standing in the room, in the centre of the floor—the door open, and about eight persons looking on—among the rest, Mr. Lynch. I kept my eye on the clock — there was no clock in the room with Agnes — as soon as the precise second arrived (one and-a-half o'clock) the child screamed, falling on her knees : "There is the angel." She screamed out several times to her father, and rushed after him to the door, where he told her, during the week, she could see him go up to Heaven with the angel. She saw him as he described. The flight was due east, in a slanting line. She saw him only about a second ascending, when he was out of sight.

Such is the outline of this strange apparition. What do you think of it ? Agnes McDonough received her first communion on the first Sunday of September, and was confirmed by your Lordship the same day. Her brother, who never went to Church since the death of her father, attends since, and is preparing for a general confession. Strange, the father told him what to do, and how to prepare ; that is, when Agnes asked him. He told him to go three times every Saturday, for three Saturdays, and, if necessary, a fourth, to prepare for his Holy Communion ; after that, to go to his duty every third week for six months, and then never to omit his religious duties afterward. I suppose you are already tired out with this narration.

The Virginia papers give a great deal of space to rumors regarding the operation ; but the above account contains about all the essential facts in the case. In the accounts published in the daily papers many questions were asked, quite frivolous in themselves, and the answers to them were simply on a par with the answers received by the ordinary spirit medium. Father CLARK published a card, in which he intimated that there might have been jugglery ; but we are fully satisfied with the Vicar-general, Father MANOGUE, that the girl thought she saw, and was conversing with her father ; that she tried to practice no deception. Had the spirit not have made some very simple and inconsistent answers, we should have been prepared to believe that its appearance was permitted to confound the doctrines taught by the half-crazy congregation of modern spiritists. The matters communicated to Miss MCDONOUGH were, so far as they related to the other world, entirely at variance with all the teachings of the spiritists. By this communication the doctrines of the Catholic Church were indorsed throughout. We don't know how the spiritists are going to receive these "manifestations." It is said they regard it as the most striking manifestation *they* have had for years ; but how will they get around masses for the dead, purgatory, the judgment, and all those things so emphatically indorsed by MCDONOUGH'S spirit, and equally as emphatically repudiated by all spiritists ?

In this age, miracles and strange things appear to be accumulating on all sides. It was, perhaps, necessary to combat the materialistic tendency of so-called scientific men, and, for that matter, of most of the Protestant churches. And in this, as in all things else, all we, as Catholics, have to do, is, "put on the brakes" — go slowly, *and listen to the never-erring voice of the Church.*

WHAT NEXT?

FOOLS often attempt to imitate men of superior intellect ; but, while they are generally successful in copying the faults of their models, the better qualities wave like the fruit of TANTANLUS — always beyond their reach. The writers employed by the HARPERS to traduce the Church are polished and bold, and have the faculty of so mixing the grain of truth with the bushel of falsehood as to require keen inspection to detect the deceit. In fact, such perfect adepts are they in the art of making a fine-looking story from a modicum of truth, that they might be compared to the quack who cut off the dog's tail, applied his nostrum to the stump, and made a new tail grow out, and then to the tail, from which a new dog grew.

From a very small bit of a tail [tale] the HARPERS can produce a very fine dog. Not so a certain imitator in San Francisco. The vicious, the unscrupulous qualities, the intent to slander, the desire to inculcate a spirit of persecution, are copied with some degree of success ; but the dog that sprouts from *his* tail is, at best, a mangy cur — the most superficial can observe the jugglery, and must despise the impostor. This scribbler, whoever he may be, writes editorials for the *California Republican ;* and in a late issue, under the caption, "The Seal of Confession," prates of "allegiance to the Papal Church" as glibly as the "poor Poll" that "wants a cracker."

The *Catholic World* having stated that two priests, and only two, were aware of the "Gunpowder Plot," and that they secured it under the sacred seal of the confessional, this writer finds in it great cause to be alarmed for our republican institutions ! What though the priests to whom confession was made enjoined it upon the penitents to abstain from all participation, and tried, through them, to break up the whole plot, still there was no good in it ! But to the matter of allegiance. Says the writer :

But our simple business now is with the admission of the "Catholic World" that two Roman Catholic clergymen were aware, through confession, that a number of desperadoes were banded together under an oath ratified by partaking of the eucharist, to murder the King and Parliament of England, and that, by their fealty to the Church of Rome, the lips of those clergy were sealed. And we shall, in perfect charity, but from a pious conviction that the eyes of the American people need to be opened on this subject, see if, from the premises admitted, the conclusion does not follow that absolute *bona fide* allegiance to the Papal Church is incompatible with entire loyalty and allegiance to the State.

The *Catholic World* made no such admission, and we defy the writer to show a single Catholic book, magazine, or newspaper, from the year one to the present time, that makes any such "admission." In his entire disregard for truth, the writer imitates the HARPERS ; in the matter of "allegiance," he repeats the HARPERS like a parrot ; but the latter would never have so bunglingly connected the "Seal of Confession" with "allegiance to Rome." On account of what "allegiance" does the physician keep the secrets of his patient ? or the lawyer his client ? It would be a poor compliment

to the intelligence of any man, Protestant or what not, to say he could not see the absolute necessity of the inviolable secresy of the confessional. A conspiracy against the Pope could no more be revealed than one against the King; in fact, one against the very confessor could not be thwarted through any information obtained in the confessional. Then what has "allegiance" to do with it? Evidently, the fellow has been reading the pictures in *Harper's Weekly*. He has a *pious* conviction, that the eyes of the American people need to be opened, and he has, without doubt, caused most of his readers to open their eyes in astonishment that such an article could find its way into print. By the time the writer gets half-way down the column he lashes himself into a perfect frenzy, and pens the following, which would do credit to one of the State's patients at Stockton:

Let us now bring this monstrous doctrine home to our own doors. Had John Wilkes Booth and Payne confessed their purpose to a priest of murdering President Lincoln and Mr. Seward, that priest would have acted precisely as the two did in reference to King James and his Parliament. Had all the priests in the United States possessed this previous knowledge through confession, it would have been the same, unless indeed, as we charitably hope, there are, among the Roman Catholic clergy, men with whom patriotism is as sacred an obligation as allegiance to a foreign power, and who have not permitted the artificial duties of superstition to annihilate the divine and natural sense of right and wrong. But how can they, and how can thinking men, of whatever creed, fail to perceive that some of the obligations of the Romish hierarchy are utterly irreconcilable with the duties which every citizen owes to his country?

And as, toward the close, he includes all us poor "Papists" in the category of robbers, cut-throats and assassins, (all because the priests will not publish our sins) he gets into that frame of being which usually subjects the patients above referred to to the strait-jacket, and writes:

Let us trust this wholesale fraud and liberty-crushing tyranny only so far as we can see and control it. And let us not fold our hands and close our eyes in the fatal deception that times are so changed and men of all creeds so much more enlightened than they were, that really it is absurd to suppose they would again put their beliefs into practice. The Church of Rome claims to be unchanged and unchangeable Let us *take her at her word*. Let America take warning from the past, and from the suicidal encouragement which England has given and is giving to the Romish hierarchy. It is a man's own fault if he gets his house robbed and his throat cut if he is fool enough to give lodging to a notorious assassin.

Because the priests will not divulge the sins of penitents, Catholics become robbers, cut-throats and assassins, and it is the duty of this country to refuse us lodging! HARPERS write to the same end, but they cover it up with elegant verbiage and sophistries; but children and fools will sometimes blurt out things their teachers would cover up. What next?

TWO REPRESENTATIVE MEN.

IT must be particularly gratifying to all of us, and especially to our Irish and English population, that matters have been so amicably disposed between the two eminent lecturers, Father BURKE and Mr. FROUDE. When first these two great men — great in thought as well as in expression — were announced to address the people, a knowledge of their national bent and inclination led us to believe that the oratorical war would wax warm and furious between them; that mutual recrimination — for such we might reasonably expect, even from these, in the heat of debate — would result. We expected to see the one, backed up and urged onward by the cohorts of the Young Men's Christian Association, hurling his epithets at Pope and priesthood, applauded to the echo, and his sayings made the subject of leader after leader, each more vehement as the wordy war progressed; the other we thought to find surrounded by a crowd of ardent, hot-headed admirers, drinking in his words of fire, and uttering their detestation of the accursed Saxon oppressor. It was no vain thought of ours that such results might be produced, for the time was fit and the people ready for the slightest spark to inflame their passions into such a blaze as might be unquenchable for time to come. In the first lecture of the great historian we found one or two expressions which, to say the least, were incautious, and then we feared the fire had opened in earnest; but, thanks to the forbearance and good sense of Father BURKE, the retort was not given, and all was quiet as before. In fact, the reverend gentleman, with the nobleness of nature and candor for which he is remarkable, with his own lips attested to the truthfulness of the other's remarks, and gave him befitting praise. He said of Mr. FROUDE: "He is incapable of supporting or propagating what he knows to be false." And again: "He comes nearer than any man I ever heard to the real root of the remedy to be applied to Ireland's wrongs." And the following pleasing tribute to the honesty and learning of his rival in the lecture field must not be overlooked. "The historical statements of the very learned and distinguished Englishman who has come among you demand more than a mere passing review. He is a learned man—one of the most learned of our times — and, I will add, has brought to the study of history a singular fearlessness and true Anglo-Saxon candor; but he has misstated Ireland's story. Such being the case, Ireland's case must be laid before this Grand Jury of America; and, by the blessing of God, it shall soon be done." There is for us, in this quiet eulogy of the great man, something to which we give our most unqualified praise. It must have been evident, to all who have given the subject any thought whatever, that Mr. FROUDE came to this country — perhaps was sent — as the apologist of England for her conduct toward unfortunate and Catholic Ireland. The sympathy of Irish Americans for the land of their fathers was great, and they did not hesitate to express their disapprobation of the manner in which their country and their religion were treated by their British masters. Their mutterings were becoming audible even in the Court of St. James, hedged about by its army of courtiers and others interested in keeping Irish affairs as they are; and something had to be done, and that speedily, for harmony's sake, if nothing else. About this time came Mr. FROUDE to this country, and though on pleasure bent, 'twas evident of frugal mind, for he at once announced that he would deliver lectures on "Ireland." He did so; and if we may safely take for granted all that he has told us, poor Ireland is not so badly off after all. It is hardly probable that any will accept all that he has said, save *cum grano salis*. First, there is his national prejudice, which, however great his good-will toward Ireland, if he lived a thousand years, he might never overcome; then, again, his education. In fact, we have no right to expect a perfect picture of Ireland when seen through English eyes. All this knew Father BURKE; and, in consequence, we are inclined to heap greater praise on him for his forbearance, his candor, and, more than all, his keen foresight in steering clear of all which might begin the argumentative battle. He speaks as becomes a Christian man, filled with love for his native country; and though, if any were excused for asperity, it were he, yet in all his lectures we find not one word which could impel to anger any of Anglia's most devoted sons. And while we are giving him the meed of praise, we can well concur in all that he has said of the eminent Englishman. Though he comes upon a questionable mission, yet, shrewd diplomatist that he is, he has thus far been singularly successful in saying neither too much nor too little. In either case, whether Mr. FROUDE comes as an apologist or as the author of honest opinions, every Irishman will find cause for congratulation. If the former, it is evident that Irish affairs are assuming an air of importance which can no longer be overlooked or entirely neglected by those who have so long been masters that they fear the interference of nations abroad in which the Celtic blood is largely intermingled. If the other, then Irishmen will be glad to know that it is the ignorance of the English people as to the real situation, and not their malice or love of tyrannical government, which keeps Ireland in her present condition. In either case, relief seems not so far off, after all. God grant that it may speedily come.

SACRED HEART COLLEGE.

WE acknowledge our indebtedness to the *Morniag Call* for the following description of the new College, corner of Larkin and Eddy streets, which will be occupied, when finished, by the Christian Brothers:

The large building in the course of erection on the south-east corner of Larkin and Eddy treets, is intended for educational purposes, and will be known as the Sacred Heart College. The total cost will be about $100,000 — which has already been raised by subscriptions from generous citizens of San Francisco, whose names will be published in due time. The following details of the building will give an idea of its importance: It will have a frontage of 134 1-3 feet on both streets. The center front will have a frontage on Eddy Street of 63 1-3 feet, and will set back eight feet from the street line. This portion of the building will be 50 feet deep. The west wing will be 134 1-3 x 35, and will have an addition of 13 x 36 on the southwest corner. The east wing will be 35 feet wide by 71 deep. There will be three stories and a basement, the latter twelve and the former fourteen, thirteen and thirteen feet respectively. The plan of the exterior will harmonize excellently with the character of the institution. It will be elegant and substantial rather than ornamental. On Eddy Street, in the center front, there will be two massive portico entrances, ornamented with Corinthian fluted columns resting on molded pedestals, and supporting an enriched entablature. The arched door-ways will have side pilasters, while the doors will be massive and enriched with molded panels. The windows of the first floor will have paneled and molded pilasters, enriched brackets and circular head pediments, with key-blocks. The windows of the second story will be ornamented like the latter, except in the pediments, which will be pointed. The third story windows will have flat caps, but in all other respects will be furnished like the preceding. The entablature will have a cornice with enriched brackets and panels, and molded frieze and architrave. The entablature of the centre front will bear a circular pediment, surmounted by an enriched cross, eight feet in height, with a circular base containing a richly carved monogram. On the pediment, beneath the monogram, will be the name of the college, in gilt block letters. Fronting Larkin Street there will be a pointed pediment, twelve feet high, surmounted by a cross, ten feet in height, with scroll base. A fence, consisting of fancy turned pickets and molded base and rail, will extend along the front of the east and west wings.

To each story, in the rear, there will be a verandah, twelve feet in projection, which will run from wing to wing.

INTERIOR.

From the vestibules on Eddy Street, halls ten feet wide extend to the verandah in the rear. A corridor will run through the main centre, from which two stairways will lead to the upper stories. There will also be two stairways connecting the verandahs. Independent of the third story there will be twenty-two class rooms, with average dimensions of 26 1-2 x 33 3-4. The whole of the third floor facing Larkin Street will be devoted to an examination hall. The remainder of the third floor will be divided into three apartments, one of which will be a debating and library hall. The whole building will be heated by steam. The system of ventilation will be thorough; there will be two sets of ventilators, one to carry off the foul air, the other to supply the fresh. Mr. P. Huerne, the architect, has availed himself of all the modern improvements in school architecture, and has made the health, safety and comfort of the pupils a special study.

It is estimated that the College will accommodate one thousand pupils. No boarders are to be received.

Messrs. Slaven and Tirrell have the contract, and are resolved to push on the work with all possible dispatch. They, however, experience some trouble and inconvenience in procuring timbers, as there are none sufficiently large to be found in the city. When finished, the College will be an architectnral ornament to the portion of the city in which it is situated. A work of this kind is commendable; we can not have too many educational institutions in our midst.

The Christian Brothers will have charge of the institution. Teaching is their sole vocation. They are all thoroughly educated and disciplined men, and have attained a world-wide celebrity as efficient and careful instructors of youth. The tenets of the Catholic Church is the form of Christianity which will be taught in the institution; but its secular advantages will be open to all, without fear of interference with their religious convictions.

THE ORPHANS' FAIR.—As announced some weeks since, the annual fair for the benefit of the orphans will take place in the beginning of December next. It is customary for the ladies, some time previous, to solicit subscriptions, donations, etc.

In some of their visitations of the past week or two, they were welcomed, as cordially welcomed, as for many years past; in other places, they were informed that already persons had been in advance of them, and received what the donors could afford to give. Not wishing that our liberal patrons should be imposed upon, we desire to assure them that all persons deputed by us have a book, with the signature of the Archbishop. It is certainly known that articles donated for the benefit of the Asylum, on occasions like this, were never for that purpose. To prevent the recurrence of these mistakes, the above precaution has been adopted.

Those who prefer, can send their donations to the Asylum on Market Street. Ladies desirous of assisting, will be properly authorized by applying to us.

To those who have already contributed, and thus encouraged the good work, our heartfelt acknowledgements are tendered.

Respectfully yours,

SISTER FRANCES MCENNIS.

PRATTLING PREACHERS.

BY CLOUDLET.

"WHAT a charming sermon!" I exclaimed, laying aside the GUARDIAN, from which I had been reading aloud the exquisite tale of "Chicken-Foot Alley and Rosemary Terrace." I should canonize, or at least believe myself a veritable heroine, if I could devote myself so unselfishly as sweet little Mamie did. How wonderful and admirable is God in the child-like heart! I looked into the face of Mrs. A. for some response to my enthusiasm, and the eyes of my friend were brimful of delicious tears — those kind of tears that well up from the heart at the recital of generous deeds, and retain the brilliancy and sparkle of the joy that first stirred the deep fountain — true diamonds of the heart. Wiping these away, she said: "Of all sermons, none touch me like those preached by babies; I presume, because their simplicity is the very root of all genuine eloquence. My spirit keeps stretching out its arms with the desire of clasping the angel-child as she stands with such unconscious dignity before the good lady of Rosemary Terrace preaching that grand sermon. It is full of instruction, and Father Burke himself can't beat it.

"For many a lesson of sterling value I am indebted to these infant preachers," she continued. "Seems to me that, in a mysterious manner, the air of the Garden of Paradise breathes its fragrance around the unsophisticated child, and that this is the reason that they are so easily impressed by every shadow of passion that darkens the home circle; I always felt myself bound to make reparation to my child if, at any time, I was so unfortunate as to yield, in his presence, even in a slight degree, to anger, or any injustice; and, as a consequence, I always found him anxious to acknowledge, with sorrow, his own little faults. You know it is twenty years since I buried my Charlie; he would be twenty-four years old this fall, if he had lived; but, young as he was when he died, I have many of the prattling preacher's instructions treasured in my memory. One, I just now recall, was a

practical lesson on the forgiveness of injuries, which has been a mine of wealth to me.

"A neighbor, with whom I had been on most intimate terms, even before either of us were married, and whom I had taught my child to call 'Aunty,' had been so influenced by certain enemies of mine as to join with them against me; and, having been on such intimate terms of friendship, it was the easier for her to do me great injury. I had long known that she too readily credited whatever was told her, with an appearance of honesty — she was too guileless herself to suspect any one of being capable of malice, falsehood, or misrepresentation, when they came to her with an apparent candor. So, as there were certain appearances against me, she fell into the net placed for her; and, by listening, gave a sanction to their malicious plots. The wound she gave me was a cruel one; I wanted to be angry, but the old love was too deep; so I began deliberately to plant in my heart the anger that had not sprung up spontaneously, and to reason with myself that it was but justice to make her feel that I contemned such baseness. In the depths of my conscience I could hear a still, small voice, chanting: 'Vengeance is mine.' 'If you forgive not, neither can you expect to be forgiven,' and similar sentences; but, notwithstanding, I spent many hours doing nothing but shed tears and nurse my resolution never to forgive her — never to speak to her again. A number of days had passed in this state of mind, when, on a bright Monday morning, Charlie threw himself into my lap, and said: 'Let us go down to Aunty's, mamma.' I did not wish him to discover my feelings, and would gladly have turned from him, for the demon at my heart-strings was wrestling hard with my better nature to make me adhere to my resolution of repaying the injury in the same coin. So, for a moment, I gave no reply; but the innocence of childhood was quick to discover that mamma was lending herself to some base spirit, and, with a look of surprise, he raised his eyes to mine, fixing them with such a calm, but penetrating glance, as if he would read my inmost soul, that my passion, in all its meanness, was revealed to my consciousness. Still I resisted, and replied to his question: 'No, Charlie, I don't think Aunty would care to see mamma.' At this he straightened himself up in a very impressive manner, exclaiming: 'Indeed, mamma, you are wrong; you are wrong; let us put on our things and go, *now*.' Tears came to my eyes as I reflected what spirit I would wish my child to cultivate; and, speaking to myself, interiorly, I said: 'No; never will I be obstinate against the reproof of guileless infancy.' The demon was conquered by the little four-year old preacher; and, as I prepared to obey right reason, at the dictate of my child, peace returned with the olive branch to my heart. When we reached Aunty's, Charlie ran to her, with his blue eyes very wide open, and said, in truest simplicity: 'Aunty, mamma said you would not care to see us;' then, throwing his arms around her neck, he kissed her, and, clasping her hand, led her to me. We would have been brute beasts if we could have resisted the sweet earnestness of the little peace-maker. A few words served to explain the misunderstanding. Aunty made more than sufficient acknowledgments, and generously went to work to repair the injury, as well as to overcome the fault in her character which, until then, she had looked upon as quite a virtue, considering herself very righteous to be as quick to condemn her friend as her foe. Thus, through yielding to be taught by a child, the wound, that otherwise would have become incurable, served only to perfect and strengthen the friendship that began in childhood, and, I trust, may continue in our true native country, heaven."

SPIRIT OF THE CATHOLIC PRESS.

SOME weeks ago we spoke of the folly of men who imagined themselves great leaders, trying to lead people where they did not wish to go, and cited Döllinger as a specimen. The Cincinnati *Telegraph* takes the same view. Döllinger, says the *Telegraph*, while denying infallibility to the Pope is willing enough to assert it for himself. The editor has seen his celebrated book, the diary of the Vatican Council, and, in speaking of it, the *Telegraph* says:

It is fortunate for the Catholic Church that it knew not the irreparable loss it suffered when Friedrich abandoned it. Could it by any chance realize its loss, as Dr. Friedrich sees it, universal sorrow would hasten its oft-desired destruction. According to this "Diary," Friedrich was the luminous teacher of the Bishops of the Minority in the Council. This information will surprise none more than the Bishops, to whom he held the relation of theological Mentor. It is true, that few of the Bishops knew him—still fewer ever spoke to him, and these generally on indifferent topics. Yet, although all the ordinary signs of influence in the Council are wanting, there is the statement of the "Diary" to silence all doubts.

The stupid Bishops, as Friedrich is wont to term them, did not perceive his influence, did not even notice his presence in Rome, while it is presumed the sacred soil was shaking with his ponderous learning; but he was not, therefore, less powerful. He was the medium, so says the *Tagebuch* of this modest Doctor, of all the knowledge which the opposition wielded against the dogma of Infallibility. He unobtrusively, with his characteristic humility, furnished the science which, in his hands, according to the suggestion of the Diary, would have forever suspended the definition of the dogma. He was the one great rock of hope to which the opposition clung. When they separated themselves from his unseen guidance a worse than cimmerian darkness wrapped itself around them; instant destruction overtook them. There was left to them only the light of heaven—and what, infers the worthy pupil of Dollinger, is divine wisdom divorced from the human science of Dr. Friedrich? The gospels and the traditions of the Church are hardly a preface to his Witches, Kitchen. The Catholic Church without Friedrich is the universe with the sun eclipsed.

It is strange that his departure did not bring that ruin to Popery which has been so long expected. The Pope and the whole Ultramontane party trembled, as the "Diary" informs us, when Friedrich entered the gates of the city. A dose of "Jesuit poison" was immediately prepared for him. While, on the other hand, a few pages after the description of this Ultramontane fear, he grows indignant because the Pope seemed to have no idea that Dr. Friedrich was in Rome—that even the Jesuits, who were watching his every movement, were laboring under the same ignorance.

UNDER the caption of "Worthy Compliment," the Milwaukee *Vindicator* has the following:

The *Nation* gives an account of a vulgar performance, in a Roman theater, in which the principle characters represented are drunken monks, the main features of which are licentiousness, assassination, and every variety of crime. It was a vile, filthy performance, such as the lower classes — or rather the scum of society—delight in. The New York *Observer* copies the article, and prefaces it with the remark, intended to be exulting, that it shows which way the wind blows in Rome, and pays us an unintentional compliment, by adding: "*Popery must be about played out where such playing as this is popular.*" Right, Mr. *Observer;* "Popery" has indeed lost its ascendancy in the sphere in which the filthiest passions and most depraved tastes of the people are publicly worshipped and pandered to. This is the victory of Protestantism in the centre of Christianity! This is the result of the fall of the Papal power in Rome, over which the presumedly Christian world of Protestantism is boasting. This is the "freedom" which the King of Piedmont brought to Rome, and a graphic picture of the state of affairs which American Protestants have contributed their money to bring about! Well, the victory is theirs, and we do not grudge them the poor privilege of glorying in their shame and wallowing in the mire of their own production. We commiserate their depraved tastes, and thank them for the candid manner in which they proclaim their victory, and acknowledge its results, while they exonerate the Church from all responsibility, in producing a state of affairs which every lover of decency, order and morality must condemn and deplore.

THE Louisville *Catholic Advocate* has a very excellent article on the regeneration of the Church, which we would like to be able to present entire, but can find room only for the following:

The iron rod of Prussia fell upon the flinty heart of the Alsatians, and struck a fire which will send its glare to the extremities of the world. They are destined to become God's apostles, God's martyrs. Why have they left the enchanted banks of the Rhine, and sacrificed the hard-earned comforts they enjoyed at home? Why is friend separated from friend and cast on the most opposite points of the compass? The press declares, and history will say, because they were stubborn Catholics, and preferred exile to the sacrifice of their religion. They bear to the Catholic Church the strongest testimony which could be found in our material age. For the great masses outside the Catholic Church religion is a meaningless word, a mere fashion, which changes its colors like the chameleon; in their opinion religion is nothing worth making a sacrifice for; with them it is modified by a matrimonial alliance, the acquisition of some valuable friends, the prospect of making a penny, or of winning the admiration of certain classes; but its stern reality is hardly suspicioned, and still less susceptible of being proved, except by material argument. The drooping exile of German tyranny is that material argument calculated to convince the most skeptical minds that there is a living reality in religion. God's ways are wonderful.

The same consoling symptoms are surging above the surface of Italian revolution. The pageantry of the court is unheeded, and the great centre of attraction for Italian nobility is the old, powerless, and ridiculed man of the Vatican. No doubt Italy needed a regeneration; in the process many will fall off, but it certainly will not be prejudicial to the body that the festering sores should break out and become outlets for the secret corruption within.

See also what activity is manifested throughout the German empire. The apathetic German is roused to fever heat when his faith is attacked. The Old Catholics may blow their trumpet till doomsday; they can never stifle the voice of the ministers of the Church, or lull asleep the living principles which lies in the bosom of the German Catholic.

When was the Church so literally *one* as it is to-day? It is even an insult to call a man a liberal Catholic. It seems that there is only one heart that diffuses life in the whole body; one voice of supplication, one mind on religious subjects, one object in view, as there is only one heaven to gain. We are on the way to complete regeneration.

SPEAKING of religious fervor in France, the Pittsburgh *Catholic* says:

France to-day presents the grand spectacle of a grand religious awakening. The torpor and languor prevailing for a long period in that country, in regard to spiritual matters, is rapidly disappearing, being superseded with the spirit of religious devotion and enthusiasm. The thoughtlessness in relation to things sacred, the frivolity which of late years characterized the people, and the gay and mercurial temperament which excluded all consideration of the supernatural — for so large a portion of the population — under the chastening rod of affliction, suddenly undergo a change. Reduced to seriousness and gravity, by the occurrence of a great national catastrophe, the French people are now showing to the world the importance of the lesson which disaster and misfortune can teach. Overwhelmed with grief at their nation's humiliation, they believe that in the impiety and the neglect of the duties of religion, which by degrees crept in upon them and diverted their minds from the good and beneficial, can be detected the primary cause of their sad reverse. Infidelity and its kindred evils had renewed their attacks upon virtue and truth, and owing to an apathy which should not have been tolerated in a Catholic country, were in a large measure successful in poisoning the minds of the weak of intellect and the hitherto lukewarm. The seed sown with care and with a liberal hand by Voltaire, Rousseau and others, brought forth an abundant harvest. Their baneful doctrines — worthless and absurd by sensible ones — gained a foothold where a foothold should have been denied, found disciples where disciples should not have been found, and a people that ought to have been Catholic and Christian to the core suffered a base and spurious alloy to curse and to blight their glorious record of other days. A war came, desolation brooded over one of the fairest countries of the Old World; and the ardent, impassioned Frenchmen are swept before the legions of the invader as the stubble before the fiery breath of the consuming flame. The mighty are surely fallen, in a material sense! No wonder that deep thought and meditation press themselves upon the mind of the nation to-day, and the old spirit of religion with it. The nation, draped in mourning, can afford no more time to cogitations regarding the further advancement of an effeminate and bewildering luxury, and to an ennervating and degrading licentiousness, its twin sister. False and chimerical delusions have not the old-time enchantment for the sons and daughters of that fair land. A deep and sincere sentiment of religion is now manifested in every province of the republic. Pilgrimages, long and weary, are made. The ardor of devotion has seized upon all classes. The poor and the rich, the civilian and the soldier, the burgess and the statesman unite in paying their heartfelt homage to their Creator, who, in the heyday of their glory, they had neglected and despised. Prayers and penance take the place of blasphemous ribaldry and excessive indulgence.

THE usual appropriation to charitable institutions not having been made by the Massachusetts Legislature, the Boston *Pilot* gives them a raking, from which we quote:

It was a part of the programme of our last Legislature to throw dust into the eyes of the public by a pretense of economy. For that reason all subsidies to private charitable institutions were absolutely refused. This seems a great retrenchment. But if any one will consider how much these private institutions save to the public Treasury; how much more extensive the public institutions will becon e by this refusal of occasional aid, and how enormous is their proportionate expense, any one, I say, will be satisfied that it is only a delusion to the tax-payer. The Committee on Charitable Institutions of last year was not conspicuous for ability in any of its members, and its course, in this matter, seemed wholly directed to the Prussian idea of making the State every thing, and the family and the Church nothing. America is now on her knees, worshipping the god of success and oppression, which Bismarck represents.

This bowing down of men, calling themselves freemen, before the policy and actions of the most odious despotism is a disgusting trait of modern Americanism.

Bad and contemptible as it is, the Committee on Charitable Institutions, of last year, seemed fully impregnated with it. The whole aim and intent is to make every institution subject, in every detail, to the State, and its traveling committee. Some are of opinion that it was only meant as an extinguisher to the two or three Catholic institutions which appeared as petitioners.

The marvellous economy, the good order, the great moral results of these institutions could not be denied.

Moreover, the demand of all the Catholic institutions together was modest compared to the amounts asked for by such institutions as the Blind Asylum, the Washingtonian Home, etc. What will be the tone of the next Legislature, and of its committee on charitable institutions, no one can tell. But we cherish a hope that the people at large will not be deluded by a pretense of economy, which is, in reality, a great addition to public burdens.

THE Religious Statistics of Paris are given by the *Western Watchman* as follows:

A census of the Paris population has just been taken. It appears from this that in that city there are 1,732,529 Catholics, 30,421 Jews, 17,281 Calvinists, 15,940 Lutherans, 9,482 Anglicans, Methodists, and Quakers; 422 Mahomedams, and 2,500 Free-thinkers, or persons who have declared themselves as of no religion. It was expected that the number under the last head would have been vastly larger, as their organs at the press were making such boasting of their great intellectual importance and their numerical strength. At Rouen, the census returns gave the Catholics of that place at 100,861 and the Free-thinkers at 19.

Upon this the editor draws the conclusion that the Catholic portion of the community are very much to blame for allowing the Commune to control the city. We quote:

The most notable facts on the face of this document are, first, that of all the "non-Catholic" religionists in Paris, the largest body is the Jews, the next is, that the Free-thinkers or Infidels avow themselves only to the extent of 2,500, and the third is that the non-Catholics of the great communistic city of Paris, including Anglicans, Methodists, and Quakers, constitute only about four per cent. of the population, all the rest appearing to be Catholics. This state of facts raises the question, why it is that the Communists are, and have been permitted to rule over Paris. They, we know, enacted scenes of horror, quite recently, in Paris, that ought to have damned them as a political party or faction for all time. Yet their influence still controls that city, and deters the assembly from re-establishing the seat

of Government there. Speculate as we may, it is pretty plain there must be great apathy—a slavish subservience, on the part of the mass of the Parisian Catholics, to the tyranny of the Commune. Pious and devoted Catholics are apt to be "disgusted with the course of public affairs, and withdraw themselves altogether from all interference, and allow villainy in every form to ride rampant." The consequences are what we have seen.

How much better to act as the noble people of Naples have done. They had been deceived by that "used up" delusion, Garibaldi, and had discovered it. The consequence was, when the signal was, a short time since, given by their excellent Archbishop, they put themselves in motion, and at the late Municipal Elections, returned fifty out of eighty representatives. The English and Protestant Press, that were jubilant over the fraudulent returns for Rome, being anti-Papal or anti-Clerical, are mighty silent on the elections for Naples, the largest and most populous city in Italy.

It is plain if the Catholics of Paris do any thing like their duty, they will speedily annul the tyranny of the Commune, and make Paris the seat of peace and good order, and of government.

The observations we make as to Paris apply with still greater force to Rouen, where it seems the Infidels do not count as one in every five thousand of the population, and in all probability to most of the cities of France.

NOTES FROM IRELAND.

MR. BUTT told the citizens of Limerick that the English Parliament never could fulfill for Ireland the functions of the representative government. He believes it is the duty of Irishmen to conciliate each other, and make an united demand for an Irish House of Representatives. From the physical impossibility of governing Ireland under the present system, England must finally yield to the wishes of the people of this country. Mr. Butt quoted the words of Lord Hartington in proof of this statement, and added that it was now the conviction of all intelligent Englishmen that the wants of Ireland can not be attended to by the Parliament of London. Mr. Butt referred also to the recent announcement of Earl Russell, who proposes to draw up a plan of a Federal Parliament. The member for Limerick thinks the opinions of the veteran statesman, in the end of his days, when he has no object to gain or party to serve, are of great value and importance.

HOME RULE IN TYRONE.—A powerful lecture was delivered on "The Death and Resurrection of Ireland's Legislative Independence," in the New Hall, Coalisland, on the 18th ult., by Dr. Quinn, Rev. Father Bradley in the chair. Letters of apology were read from James B. Davy, Esq., Secretary to the Home Rule Association, Belfast; Miss Shields, Cappagh, and many others. The hall was crowded to excess, and the proceedings were most enthusiastic. Many a cheer reverberated throughout the magnificent building during the delivery of the lecture; and many converts were made to Home Rule. George Cummings, Esq., Dungannon House, occupied the vice-chair. He stated that although he was a Protestant and an Orangeman, yet he was an ardent Home Ruler. His speech was telling and vigorous. Dr. Quinn spoke for an hour and a half, and dealt with his subject in a masterly and eloquent manner. The audience were delighted and prayed that they might have many a meeting like this. At the conclusion, the entire audience arose, and three hearty cheers were given for Dr. Quinn.

THE DERRY ELECTION.—There is no reason, says the *Belfast Daily Examiner*, why a sterling victory should not be won in Derry. The Home Rule candidate, Mr. Biggar, who has nailed his colors to the mast, and who, we believe, has been promised strong support in Derry, will labor to win a real victory—a victory in which Liberal Presbyterians may well share. He is neither a place-hunter nor a priest-hunter, but an honest Dissenter, who believes that Ireland should have the framing of her own laws; that her harbors should not be deserted, her industries neglected, her priests persecuted, her population banished; and, win or lose, he will, by the loyal aid of the Catholic electors, show to Mr. Gladstone's nominees that "Liberalism," as advocated by Irish organs, if not in his pay, at least in his interest, can find no acceptance in the Maiden City. These organs convulsed the province by aiding in a policy that let Orangeism loose upon the land, and that has brought us to the verge of a civil war. This is their "Liberalism," and they now threaten us with the loss of political power if we do not aid in the return of some government hack who seeks a constituency only to sell it. The Catholics of Derry do not fear for such threats. They comprehend the situation, and will act as becomes their dignity and character; and, setting aside such candidates as Mr. Palles, the consellor, who has before him the golden opportunity to prosecute the priests, and Mr. Lewis, the attorney from London, who has behind him a large amount of wealth, they will work a steady triumph to the cry of Biggar and Home Rule!

A GREAT Home Rule meeting was held in the Rotunda, Dublin, on the 13th instant. Notwithstanding that there were many other sources of attraction in the city, the Round Room was crowded in every part—as well on the platform and balcony, where there was a charge made for admission, as in the body of the hall. The audience was, throughout, attentive, orderly, and enthusiastic. Captain E. R. King-Harman, J. P., presided; and he, Mr. Butt, M. P.; Mr. R. P. Blennerhassett, M. P.; Mr. J. P. Smith, M. P.; Mr. L. Waldron, D. L.; Captain Sands, J. P.; Mr. Biggar, Mr. W. K. Clay, and Alderman Redmond, were the speakers of the evening. The principal point in Mr. Blennerhassett's address was a powerful appeal to the gentry and aristocracy to rally round the present national movement. The young gentleman's polished oratory produced a marked effect on his audience. Mr. Butt's speech was, briefly, a masterly statement of the whole question of the Scotch and Irish Fisheries, interspersed with some telling bits of invective directed against Mr. Lowe.

ORANGE RUFFIANISM IN LISBURN.—A piece of gross Orange ruffianism is reported from Lisburn. "The other day," says the *Evening Telegraph* of yesterday, "the Catholics of Lisburn determined to hold a bazaar in aid of the Sacre Cœur Convent in that town. We did not think that there was, in the whole length and breadth of the island, a fanatic so sour, a bigot so ferocious, as to object to such a gathering. But in Lisburn the proposal to hold a bazaar raised the sleepy demon of ultra-Orange violence. The promoters of the bazaar had obtained the use of the Lisburn Town Hall, and it was proposed to hold the bazaar there on Wednesday last. The Orangemen at once took fire at this, promenaded the streets in a tumultuous way, and plainly intimated that unless the proposal to hold the bazaar in the Town Hall was abandoned, a riot would be the result. The Catholics, in their extreme desire to avoid a contest, yielded to these menaces, and abandoned the idea of holding the bazaar. On Wednesday night, although the point in dispute had been yielded them, they commenced rioting. Parading the town, they placed four Orange flags on the summit of the Market-house, and then proceeded to the Presentation Convent, breaking several windows in that building. They were here turned by the police, whom they soundly pelted with stones, the Sub-inspector being severely injured. Breaking the windows of several Catholic residences, burning the parish priest in effigy, wound up the night's proceedings. On the following day the bazaar was held in the new Convent Building. The Orangemen again took the field. Though five hundred of police and two companies of soldiers had been poured into the town, the Orangemen appeared to be still in complete possession of the town, shouting, yelling, and breaking windows. The strangest part of the affair is, that during the two nights' rioting not a single prisoner appears to have been arrested."

Another account says: "The commotion into which Lisburn was thrown last week by the attempt of a number of roughs to interfere with the holding of a Roman Catholic bazaar in the Assembly Rooms, has entirely subsided. The military who were sent from Belfast remain in town, and their presence, along with the police reinforcements, has sufficed to maintain perfect order in the streets, and to check even the appearance of any tumultuary assemblage. On Saturday, considerable crowds gathered on the streets, but they evidently had no fixed plan of operations, and sauntered idly about the streets till a pretty late hour, and then dwindled away without intermeddling with any person or property. The soldiers will leave likely on to-day, (Monday) but the extra police will remain for some time longer."

GENERAL EUROPEAN NOTES.

FRANCE AND GERMANY.—The evacuation of the Champagne district is nearly completed. Already the French troops have taken possession of Rheims and Châlons. The departure of the Germans has not been marked by any unpleasant incidents. The population watched the departure of the Germans with calmness, and made no demonstration of any sort. In the other departments to be evacuated the retirement of the Germans, which was to have taken place early in this month, has been retarded solely by the failure of the French Government to have the huts intended for the winter quarters of the Germans completed in time. The passport is still the question of diplomatic discussion between the two Governments. We can not conceive why the French trouble themselves about the matter. It is beyond all doubt that the enforcement of the obstacle to free intercourse between the two nations will operate much more inconveniently against the Germans than against the French, who systematically shun German associations and keep aloof from Germany.

ITALY.—This unfortunate country is now suffering from another plague. As if brigandage, which defies the power of the Government, and keeps *uselessly* employed an army of 30,000 men, abundantly supplied with cavalry and artillery; official peculation upon a grand scale, considering the high rank of the peculators and the large amount of public plunder; and street and highway robbery on every side, without the least protection to the public; as if all these plagues were not enough to make Italy that hell of which the sympathizing *Times* spoke a few days ago, the country is now visited by an inundation from the Tiber to the mouths of the Po, which has already done an enormous amount of damage, and thrown the populations of the plains into consternation. The papers attribute to the Government a project of confiscation upon a large scale. They intend, it seems, to drain the Campagna—a very good work—and with this view, to treat the lay proprietors somewhat after the fashion in which they have treated the ecclesiastical proprietors—*i. e.*, seize the land, put their own price upon it, which is to be paid to the despoiled freeholders in the rubbishy paper currency of the country, and then let it or sell it in small lots to such as will undertake, under pain of forfeiture, to drain their allotments within a time limited. But how is this drainage to be effected, unless the water-courses of the chief rivers are widened, and deepened, and fenced, so as to carry to the sea the superabundant moisture of the marshes, without overflowing their banks? It is to the want of such public works that the present inundations are to be traced; and have the Italians the means of executing such works? Before the Revolution, when the people of all parts of Italy were so lightly taxed, these useful works might have been, and ought to have been, executed; but now, when the Italians have the honor of being the highest taxed people in Europe, whence are the funds to be procured for effecting any great public improvement? To borrow money is out of the question, for nobody would lend a lire to an insolvent government, who have already mortgaged lip-deep all their tangible securities, and wasted the loans in profligate expenditure.

FRANCE.—M. Thiers and his family have quitted the Elysée and returned to Versailles, where the National Assembly is once more in session. All the Ministers of the Republic and their respective staffs have followed in the wake of the President, so that Paris must be content to remain some time longer decapitalled. Flushed with their success at the election last Sunday, the Gambettists are uufrling their flag, on which is inscribed—Dissolution of the Chamber and a General Election, Secular Education, Abolition of Ecclesiastical Stipends, and an amnesty to all the Communists who have not been executed. The Presidency of Gambetta will not, however, come soon enough to save the life of Roussell, who has been unanimously convicted and condemned to death by the Court-martial for setting fire to the Mairie of the Fourth arondissement, for murder and robbery, and for participation in the crimes and rebellion of the Communists.

TURKEY.—There is another change in the Sultan s Cabinet. The Grand Vizier appointed a few weeks ago has been dismissed—why, we have not learned; some caprice in the Seraglio, we presume—and a new Vizier has been appointed. But the change of men will not, it is reported, involve any change of policy. There is some loose talk of an intended interview between the Sultan and the Czar somewhere on the shores of the Euxine. Will the Imperial rendezvous be at Sinope or Sebastopol?

RUSSIA.—The latest accounts from India represent the Russians as in full march upon Khiva, whose territory they want as the key to Central Asia. They charge the Khan with all manner of high crimes, such as plundering and murdering Russian merchants, forcing Russian prisoners to abjure Christianity and embrace Islamism, and propagating rebellion among the Bokharans and other populations in that region recently annexed to Russia. The threatened Khan has applied to the Viceroy of India for succor or meditation in his favor, but Lord Northbrook has refused to interfere in any way.

HOME RULE.—We are very glad to learn that the Home Secretary disclaims all complicity in the recent act of a police inspector, who warned a publican not to permit a meeting to be held in his house for the purpose of promoting the cause of Home Rule in Ireland. Mr. Bruce repudiates the idea of any directions having been issued from the Home Office to the police to interfere with such meetings. That is well, but will not the Home Secretary visit the meddling police inspector with censure for his unwarranted and unwarrantable interference on the occasion referred to? There can be no doubt that the publican was warned, and acting on the warning, did refuse to allow the advertised meeting to be held. The policeman says, indeed, that his warning was misunderstood; that all he did was to caution the publican not to allow any disturbance of order on his premises. But who directed or authorized him to interfere at all in the matter? And what right had he to assume that the meeting would be disorderly? These are questions which the public have a right to have clearly answered. The Home Rulers are violating neither the common law, nor the statute law, nor the spirit of the Constitution. They have an indisputable legal right to discuss the merits and demerits of the Act of Legislative Union between Great Britain and Ireland, and to petition

Parliament for a modification, or even a total repeal, of the Act. This is what they are doing; and as we are fully convinced that the Imperial system is a failure, and is doing infinite mischief to England, as well as to Ireland, we shall be happy to lend them all the aid in our power to make their constitutional agitation successful.

FENIAN PRISONERS.—There has been a crowded meeting at Manchester, to effect the liberation of the prisoners still in custody for participation in the Fenian insurrection a few years ago. The meeting was addressed by Mr. Butt, M. P., and Mr. Smyth, M. P. Our own opinion and feeling upon this subject have been frequently expressed in no halting phrase. If we could influence Mr. Gladstone's decision, every one of these prisoners would have been set free long ago—long before the Prerogative was exercised in favor of any of them. Nevertheless, we are bound to admit that there is substance in the distinction drawn by the Government between the civilians and the soldiers involved in that reckless outbreak, and we are unable to maintain that no difference ought to be made in the treatment of the two classes. But has not the distinction been sufficiently drawn already by the prolonged incarceration of the soldier-prisoners, and would it not be wise to extend even to them now the clemency of the Crown? There is not a whisper of Fenianism heard now, and the sooner the last trace of that mad escapade is obliterated by the release of all those still undergoing punishment for participation in it, the better for the common weal.—*London Register.*

THE FRENCH ELECTIONS.—The elections which have just taken place in France can not but be regarded as a significant symptom of what is in store for that country. In the important department of the Gironde, M. Caduc, who is said to be a Republican of deeper dye than M. Gambetta, is elected by 44,900 votes, against M. de Forcade la Roquette, the Imperial ex-minister, who obtains only 28,700. In the Indre et Loire, M. Nioche, another advanced Republican, carries it against M. Schneider, though by a smaller majority, 30,800 to 29,375. In the Calvados, M. Pâris, an advocate of the local bar, and the only member of the Municipal Council who is a Gambettist, is returned by 27,400 votes. In the Vosges, M. Meline, a radical, obtains 30,000 against 24,100 polled by the Conservative candidate, M. Mengert. In the Oise another Radical, M. Gerard de Blaincourt, has been elected, and in Algiers the return of M. Crémieux is said to be certain. Only in the Morbihan, a Breton department, has the Conservative and Legitimist candidate, M. Martin, beaten the Republican, M. Beauvais, by 39,700 to 30,000 votes. Sanguine people think that a few stray elections are no guide to the real mind of the country, and maintain that the army being perfectly sound and well in hand, even the death of M. Thiers to-morrow would not produce any considerable shock to the State machine. The question, however, to our minds is whether, if these elections are really an indication of the general opinion of the country, the Conservative majority will feel that it has the support out of doors necessary to give it the courage to assert itself. If not, the transition from the Republic of M. Thiers to the Republic of M. Gambetta will be fatally easy.

SECRET CLAUSE IN THE FRANKFORT TREATY.—A telegram from Berlin, published first in the *Nouvelles Telegraphiques*, asserts the existence of a secret clause in the Treaty of Frankfort, stipulating that the National Assembly shall not be dissolved until the payment of the war indemnity is completed. The rumor has not yet been officially contradicted; it is not altogether out of harmony with the known anxiety of the German Government to secure a stable Power to negotiate with; and if it were true, it would per force put an end to a great deal of inconvenient agitation. It is difficult to believe, however, that M. Thiers, if he had such an excellent answer to give to the noisy demands of the Left, would not have allowed it to ooze out before.

THE EXPULSION OF PRINCE NAPOLEON.—Not only has M. Maurice Richard sent to the President a strong protest against the violation of his domicile, involved in the arrest of Prince Napoleon there without a legal warrant, but the Prince himself has served on the Procureur-Général a formal complaint, which is likely to form the commencement of legal proceedings. He maintains that the violation of his personal liberty is an offense punishable by Art. 114 of the Penal Code. The principal organs of opinion in France, even moderate and constitutional ones, such as the *Revue des Deux Mondes*, stoutly defend this Act of the Government, on the ground of public necessity. This plea, however, will serve for any arbitrary proceeding, and it is curious to see how easily the first President of the third and model Republic takes to a course of action which was reckoned one of the great offenses of the Prince President of the second. But this is by the way. The protest of M. Richard is said to have excited a good deal of irritation in Governmental circles, and the organs of the Left declare that retaliatory measures will be adopted, in the shape of Government support to a motion for inquiry into the conduct of the Emperor's two cabinets in declaring and commencing the war. The Emperor was certainly ill-advised by counsellors who should have ascertained more accurately the real condition of the army, but it is to be hoped that those who would now call those counsellors to account, will assume their fair share of the responsibility. It is doubtful whether the war would ever have been undertaken had it not been for a good deal of pressure from public opinion, and if it comes to be asked where the responsibility lies for the formation of that public opinion, the answer might be inconvenient for the accusers.

THE POPE AND KING VICTOR EMMANUEL.—A monstrous *canard* has appeared in the columns of one of our contemporaries; no less than this, that Cardinal de Bonnechose had informed M. Thiers, not only that the Pope would not leave Rome, but that his Holiness intended to open negotiations with King Victor Emmanuel with a view to an arrangement. Cardinal de Bonnechose has written to the *Journal des Débats* to state that "there is nothing true in this note except the intention manifested by the Holy Father to remain in Rome so long as circumstances will permit him to do so. As to the allegation that the Pope is prepared to negotiate with King Victor Emmanuel, it is utterly devoid of foundation. That question was not even broached in my conversation with the President of the Republic."

THE FALL OF MIDHAT PASHA.—The telegraph brings bad news from Constantinople. Midhat Pasha, the new Vizier, had been summarily dismissed, as it is hinted, in consequence of harem influence, and Mahomet Ruschdi Pasha is appointed Vizier in his place. But the worst part of the business is, that it is believed that Mahomet Ruschdi is only a temporary holder of the office intended to prepare the way for the return to power of Mahmoud Pasha, in whose favor Russian intrigue has been steadily at work. We are told, indeed, that there will be no change in policy, but we have seen enough lately not to attach much value to assurances of this kind. We may be quite sure that any symptom of a returning willingness to do justice to the Catholic Armenians will not be allowed to pass without efforts on the part of Russia, and probably of Germany, to bring the Ottoman Government back to an active anti-Catholic policy. Count von Keudel, we are told, is to support at Constantinople a joint German and Austrian programme, but we have not much confidence that the German element will, in ecclesiastical matters, be modified by the Austrian. The new Vizier, says the *Correspondence Universelle*, is not the politician of the same name who is Minister of Forests and Mines, but is a learned man without much activity, who, to distinguish him from his namesake, is popularly called Mehmet Ruschdi Muterdjim, (the translator). He has been already Grand Vizier under Abdul Medjid, and the same paper states that his appointment represents the triumph of the party of the Viceroy of Egypt.

THE ARMENIAN PERSECUTION.—While Midhat Pasha was still in office, a deputation from the Catholic Armenian clergy waited on him with an address in reply to the circular of the pseudo-patriach. It bore the signatures of a Bishop, two prelates, and forty priests. The circular of Mgr. Kupelian, to which this document referred, had been sent to all the bishops and priests of the Catholic Armenian community, which has remainded in union with Rome. Summoning them to acknowledge him as their patriarch, he intimates to them that, in case of their refusal, he will have officially to inflict "the penalties deserved by them;" and an attempt, as usual, is made to give a political color to the refusal of the orthodox to accept the schism, in the maintenance of which it is represented that the sovereign rights of the Sultan are involved. The Catholic clergy answer well and plainly that this usurpation of authority on the part of the schismatic Kupelian—who is not recognized as Catholic by the Catholics of the whole world, or even by other Christian communities—and the oppression which he thus exercises against the Catholic religion and its ecclesiastical dignitaries, are quite inconsistent with the dignity of the Imperial Government; and they declare that for their parts they will not endure such an abuse and will reject any future letter of Kupelian as they have rejected this circular, which they have returned to its author. In the meantime the schismatics still persist in their violent course of action in the provinces. From Kilis, in the province of Aleppo, the Armenian Catholic community petition the Grand Vizier for redress because the excommunicated priest Stepanian retains forcible possession of their church, though not a single family adheres to the schism. And at Trebizond they have applied in vain to the Governor to desist from his active support of another excommunicated priest. His reply was that he had received a firman from Constantinople, and must carry out the instructions contained in it. The Catholics then presented to him a dispatch which they had received, of quite an opposite tenor. Of this, the Governor refused to take any notice, and proceeded to depose the Catholic Bishop and to nominate the excommunicated priest in his stead as "mourakas," or official representatives of the commuity; in which capacity he took his seat in the Government Council. A few days later the Governor summoned the Armenians to give up to this schismatic the See and the episcopal residence, which the Bishop and community in general refused to do. Similar proceedings are going on at Mardin, in Mesopotamia.

AN ENGLISH IDEA OF THE GERMAN STRUGGLE.—Is it conceivable that the question at issue between the Church and the German Chancellor should be thus stated? The *Daily News* of Thursday says, that "the Prussian Government will best defend its cause by maintaining that distinction between the temporal and spiritual authority which the Vatican confounds, and by conceding equal liberty to all churches within the limits of the common law." It must be obvious to any one who has gone at all into the subject that the two points here mentioned—"distinction between the temporal and spiritual authority," and the "equal liberty" of all confessions, are precisely those which are being urged by the bishops against the Government, not by the Government against the bishops. The fact is, that Englishmen consider these two principles an axiom in politics; and as they cling firmly to the foregone conclusion that the Prussian State is right and the Church wrong, they are obliged to credit the State with the Church's case, which they think good, and the Church with the State's case, which, if they understood it, they would see to be bad.

THE CHURCH OF GENEVA.—The tyrannical Government of Geneva is in considerable embarrassment. Its hopes of getting rid of Mgr. Mermillod by confiscating the income of the clergy of the city have, of course, been completely frustrated by the generous action of the *Univers* and other Catholic journals abroad, which have supplied threefold the sum withdrawn; and the Catholics throughout Switzerland have notified that, if by reason of war or other troubles, the Catholics of France should be at any time unable to supply the deficiency, they will take the charge upon themselves. The next attempt of M. Carteret's, consisting in a scheme for separating Church and State, and exiling all priests and natives of the canton, even if they were Swiss citizens—which would be an infringement of Federal constitutional rights—has utterly fallen through for want of support. Not only have all the clergy in the canton, without a single exception, rallied round the Auxiliary-Bishop; but all the Catholics, even those hitherto most careless about the religion, have rallied round the clergy. The most respectable and influential members of the Protestant Conservative party are also indignant at the persecuting policy of the Radicals, and have notified them that, if this policy is persisted in, they will vote systematically for the Catholic candidates at the next elections. Even the Liberal North German papers are expressing their surprise that the Government of Geneva should have undertaken such a campaign without first ascertaining the real sentiments of the Catholics of the canton. Mgr. Mermillod has written a most touching letter of thanks to the *Univers*, which has also received warm expressions of gratitude from the clergy, and also from the laity of Geneva.—*London Tablet.*

RISE OF THE MIDDLE CLASS IN RUSSIA.—A silent process of no little importance is now going on in Russia. A law has recently been promulgated whereby the appointment of several municipal or local authorities is made to depend on popular election in the Communes. In some 125 towns where the new system has been put into action, and the result is already known, the curious fact appears that about sixty per cent. of the elected are respectable shopkeepers and persons of that class; about twenty per cent. are bureaucrats; and not twenty (about sixteen) per cent. are nobles. This may almost be considered as the first appearance in Russia of an administrative middle class.

FARM NOTES.

COLORING APPLES.—We were interested, while visiting Mr. Charles Caine's orchard, near San José, in the way of giving red, striped and yellow apples a high coloring. They are picked from the trees and laid upon the ground in long, flat piles, under the half-shade of trees. It is desirable to give them as much sunshine as they will bear without sunburning. In two or three weeks the apples on top will be richly colored. These are boxed for market, when those underneath soon become also highly colored. We never saw finer colored Baldwin's, Smith's Cider and Spitzenburgs than at Mr. Caine's. Apples that, when picked from the trees, were almost without color, will become as brilliant as the reddest apples on the tree—equally as fine as the best.

SOURCES OF FERTILITY.—A Canadian journal says: The sources of fertility to farms are the refuse of the

crops which they bear, modified by the farm stock, and preserved and judiciously applied by the husbandman. There is not a vegetable matter grown upon the farm, be it considered ever so useless or obnoxious, but will, after it has served ordinary useful purposes, impart fertility to the soil and contribute to the growth of a new generation of plants if it is judiciously husbanded and applied. There is not an animal substance, be it solid, liquid or gaseous — be it bone, horn, urine, hair, wool or flesh, or the gases which are generated by the decomposition of these matters, but with like care and like skill, may be converted into new vegetable, and afterward into new animal matters. To economize and apply all these fertilizing materials is the province and the duty of the husbandman.

How to Raise Turkeys.—A farmer's wife who has has years of experience, gives the following as her mode of raising turkeys : In the first place select a good kind. The Autumn, or early Winter, is the most favorable time for that, just before the birds are sent to market. Keep them well during the Winter. In the Spring, a few days before they begin to lay, put them in an inclosure, where it is most desirable to have their nests, and where they can not get out. After they have made their nests, they may be set at liberty without any fear of roaming or straying. Next, take good care of the eggs. They should be gathered carefully every day, and placed between layers of flannel or cotton, in a place of uniformly cool temperature, and turned over every day. As soon as the birds are hatched, feed them with warm bread and milk, well peppered, with boiled eggs added ; or thickened with cooked corn-meal, or wheat middlings, which is better. A little care in these matters will repay all efforts. Before I knew how to take care of the eggs, I set thirty eggs one year, and but one of them hatched. The next year I set forty eggs, and nearly all of them hatched and the birds lived.

Apples as Food for Cows.—We have before advocated the planting of apple-trees for the feed they will furnish for cows. We prefer the sweet apple for this purpose. Cattle are extremely fond of them and will fatten quickly, as well as give the fullest quantity of milk. Until an orchard is full-grown there may be cultivated, without injury to the trees, squashes or beets, for feed, every season. In this way the soil will yield its fullest returns, while the orchard is growing, and no loss from waiting for the apple crop will be felt. While we personally know sweet apples to be good for cows, we have the following evidence from a Vermont farmer as to the value of sour apples. He says :

"Taking a cow from a summer pasture, I commenced feeding her on half a peck of sour apples a day, increasing gradually to one bushel a day, with the result of increasing her milk fifty per cent. in quantity, while that of other cows in the same pasture decreased slightly. I afterward took another cow, nearly dry, from a fall pasture, and commenced with half a peck per day, increasing as in the former case, and this cow's milk was increased six quarts a day."

VARIOUS NOTES.

A WORD TO FATHERS. — We have read a story of a little boy, who, when he wanted a new suit of clothes, begged his mother to ask his father if he might have it. The mother suggested that he might ask for himself. "I would," said the boy, "but I don't feel well enough acquainted with him." There is a sharp reproof to the father in the reply of his son. Many a father keeps his children so at a distance from him that they never feel confidently acquainted with him. They feel that he is a sort of monarch in the family. They feel no familiarity with him. They fear him and respect him, and even love him some, for children can not help loving some every body about them ; but they seldom get near enough to him to feel intimate with him. They seldom got to him with their little wants and trials ; they approach him through the mother. They have a highway to her heart on which they go in and out with perfect freedom. In this keeping-off plan, fathers are to blame. Children should not be held off. Let them come near. Let them be as intimate with the father as with the mother. Let their little hearts be freely opened. It is wicked to freeze up the love fountains in the little ones' hearts — fathers do them an injury by living with them as strangers. This drives many a child away from home for the sympathy his heart craves, and often into improper society. It nurses discontent and mistrust, which many a child does not outgrow in a lifetime. Open your hearts and arms, oh, fathers; be free with your children ; ask for their wants and trials : play with them ; be fathers to them truly, and they will not need a mediator between themselves and you.

Could we all see the calamity brought on ourselves by entertaining thoughts that are foolish and wrong, we should be more careful to keep them in the right channel. I call it a foolish thought which consciously reverts to an irremediable sorrow for no other purpose than self-piety. Why are we not in this respect as considerate of our own peace as we are of the peace of any other heart ? By common politeness we are used to avoid subjects that are painful to our companions, when no good is to be gained by alluding to them ; might we not advantageously practice the same sort of tact with ourselves, and avoid all profitless self-annoyance, all meditation on sorrowful questions which give no answer but the "so be it" of sighing resignation ?

On a Small Scale.— Small farms make near neighbors — they make good roads — they make plenty of good schools and churches. There is more money in proportion to the labor — less labor is necessary — every thing is kept neat — less wages have to be paid for help — less land is wasted — more is raised to the acre, because it is better tilled. There is no watching of hired men. The mind is not kept in a worry, a stew, a fret all the time. There is not so much fear of drought, of wet weather, of frost, of small prices. There is not so much money to be paid out for agricultural implements. Our wives and children have time to read, and improve their minds.

What the Blind See. — Mr. Levey, in his work on "Blindness and the Blind," says : "When passing along a street, I can distinguish shops from private houses, and even point out the doors and windows, etc., and this whether the doors be shut or open. When a window consists of one entire sheet of glass, it is more difficult to discover than one composed of a number of small panes. From this it would appear that glass is a bad conductor of sensation, or at any rate of the sensation specially connected with this sense. When objects below the face are perceived, the sensation seems to come in an oblique line from the object to the upper part of the face. While walking with a friend in Forest Lane, Stratford, I said, pointing to a fence which separated the road from a field, 'Those rails are not quite as high as my shoulder.' He looked at them and said they were higher. We, however, measured and found them about three inches lower than my shoulder. At the time of making this observation, I was about four feet from the rails. Certainly in this instance facial perception was more accurate than sight. When the lower part of a fence is brick work, and the upper part rails, the fact can be detected, and the line where the two meet easily perceived. Irregularities in height and projections, and indentations in walls, can also be discovered. A similar sense belongs to some part of the animal creation, and especially to bats, who have been known to fly about a room without striking against any thing, after the cruel experiment has been mad of extracting their eyes.

Nativism.—Your neighbor who frankly tells you that he will vote for no man of your religious faith, and, therefore, votes against you, fights you fairly and openly. But if that same neighbor were to sneak by night into a closed lodge-room, and there take an oath that he would never vote for a man of your faith, keeping such oath a secret from you, he would treat you most unfairly and unjustly.

If you can not vote for him, you should not allow him to vote for or with you in ignorance of that fact. But let every one hang out his colors boldly, saying, "I will vote for no one born out of this country, and for no Roman Cathlic born in it," if that be his determination, and all will be open and above-board. But the day which sees this people divided in politics according to their respective theological creeds will bring us nearly to the end of voting at all.—*N. Y. Tribune.*

The English critics do not seem to be over favorable in their estimates of the Quixotism of Mr. Froude, in appealing to America to "settle the Irish question." The *Pall Mall Gazette* mentions the lecturer and his purpose in an ironical vein, expressing the "hope that Ireland will, at least until Mr. Froude has concluded his lectures, abstain from making herself more disagreeable than convenient, or from expressing her discontent in unusually loud tones." In these degenerate days, it would appear as if great historians fare no better than inspired prophets in their native land.

A writer in the *Catholic World* says that Lerdo de Tejada, the President of Mexico, is evidently, judged from externals, a man of great intellectual ability. His skin is as white as that of the fairest daughter of Anglo-Saxon. A forehead so high as to seem almost a monstrosity, and of a marble whiteness, towers above a face that gleams with the glance of the eagle.

An Atrocious Calumny.— Mrs. John Dean, *nee* Boker, whose marriage with her father's coachman, some years ago, created such a sensation, has been again the victim of a cruel *canard* — it having been represented, by the associated press agent, and telegraphed far and wide, that she died in Washington in a negro shanty — a poor, dissolute woman. We knew, when we read the dispatch, that it was entirely false. We see that Mr. Dean publishes a card in the New York papers referring to the scandalous aspersions on himself and family, and says that the inventor of the story will be held to a strict accountability. Mrs. Dean and her husband are living happily together in Hoboken, N. J., and have been, for many years, to our personal knowledge. Ever since Mrs. Dean became a Catholic, there seems to have been a determination to ruin her peace of mind, and, at intervals, such falsehoods as the one lately published are put forth by the press.

The *Bombay Gazette* has an interesting account of a Hindoo widow marriage at Ahmedabad. It appears that after the abolition of Suttee, starving widows, instead of burning, was adopted. The widow, young or old, is compelled (allowing for stealth) to wear a certain dress, to live in retirement, to eat sparingly, and, in short, make herself as miserable as she can. Against this, a reform party is waging war. The young woman Jivokre had charge of a girls' school at a military village in the Broach Collectorate, where she agreed privately to marry a young schoolmaster. The mother of the lady heard of the attempt, and set watch over her daughter. The schoolmaster laid a plan of escape ; he sent a palanquin to the village, and made up a story to its object. But the wife was discovered ; the village rose in indignatiou, chased the palanquin men away, and Jivorke was "closely shaved, cruelly tortured," and taken to another village, where she was put under lock and chain. The schoolmaster then applied to the magistrates for power to release the girl from illegal detention, and eventually she was released, and two of her persecutors were committed for trial. In the meantime the widow — she is eighteen years of age — was married quietly, the report says, so as to clash with no native prejudice, but by Brahmin priests, and in the presence of a large number of the reformed party. The business, however, is probably far from terminated. The widow, it is said, is heir to movable property worth about £1,500, and of that she is almost certain to be plundered. The priests, also, who performed the ceremony are threatened with excommunication.

ROME.

THE Feast of S. Edward, King and Confessor, was commemorated at the Vatican, with special honor, by the Holy Father himself. In an Allocution which he delivered on that day to the men of Trastevere, he drew a striking contrast between the holy King of England and certain other king rulers, and officials whom he did not need to name. The occasion was an audience given to the sturdy Trasteverini, who came to the number of 3,000 to protest against one of the usual revolutionary falsehoods that had cast a slur on their honor by asserting that they had taken part in the rejoicings of the 20th of September. An address to that effect, and embodying the feelings of loyalty and affection entertained by an important section of the Romans toward the Pope having been read, the Holy Father expressed his gratification at the demonstration, and then went on to say :

"I have also a few words to say to you for your own good, and they shall be founded on the words of Holy Scripture which the Church brings before us this day. She puts before us two kings : one is the king of whom Our Lord speaks ; the other is the holy king whose feast we are now keeping. By the king in the parable Our Lord means Himself. From those who had managed the affairs of his kingdom, the king demands an account of their administration. When the words of that parable came before my eyes, I instantly thought of the account which the officials of the financial departments of the State will have to render to Almighty God.

"I know—for the facts may be read in the public papers—I know that every day some cashier runs off with the cash, or some tax-gatherer with the taxes, or some forger forges with his pen, or some official of the post-office absconds with notes which he has abstracted from the letters. In a word, there is scarcely a day but the newspapers tell us of some fact of this sort.

"Now, to whom will these men give an account ? Very few of them are arrested. They are swift and successful in their flight. When, then, will come the *Redde rationem ?* Ah ! it will come ; it will come on that terrible day when Jesus Christ shall say to each one of them : *Redde rationem.* But I say also : Wherefore so much corruption ? Wherefore such greediness after pelf ? Wherefore such forgetfulness of God, of the faith, of religion ? It is because men have no faith and no religion.

"In all ages, doubtless, there were unfaithful administrators ; but never were there so many as in our day ; certainly not in any one kingdom of Italy.

"So it is, that when men have neither faith nor religion, when there is no fear of God's justice, and it is possible to escape from the justice of man, then it is that men rob without risk, and ruin every thing.

"I recollect a person of distinction, who is now deceased, who resided some years at Rome, and was known to you all. This man was not an infidel ; he was one of those who call themselves 'Liberals.' He once said to me : 'I hear Mass on Sundays, and I go to communion at Easter.' That is all very well ; but I know not

what put it into his mind to question the Pope about the eternity of hell—about the fire, and the torments.

"'I am persuaded,' he said, 'that no torments exist, and that there is nothing in hell'—(he believed in hell and in eternity)—'nothing but gloom and melancholy.'

"I told him, in reply, that the words of Jesus Christ were not about gloom or melancholy, but about fire. He did not say, *In mœstitiam æternam*, but He said, and He will say, *Discedite à me maledicti in ignem æternam.*

"If a man of the *juste milieu* principles, as this man was, believed in a hell with so few terrors, what would those say who are smitten with total unbelief—that unbelief which is taught in Rome itself?

"It has come to pass in Rome, that a teacher asked a boy, 'Where is God?' and the child answered: 'God is in Heaven, on earth, and every where;' and the master replied: 'I do not see Him; He is not under my desk!'

"This is how they turn faith into mockery, because God has given them over to a perverted mind.

"Oh! let us guard, let us jealously guard in our hearts the precious treasure of the faith; and let us be assured that there is an eternity to come, and that it will be blissful for the good and miserable for the wicked stewards, for the sinners and for the ungodly.

"What must we do, meanwhile, to escape those everlasting pains—that dreadful eternity? Let us imitate the virtues of that other king, whose festival we keep today. Here is a short account of his life:

"S. Edward was King of England. It was he who first built the great church of Westminster, and the abbey there, and endowed them; and who afterward wrote to Pope Nicholas II, saying: 'To Nicholas, Pope, and Lord of the Universal Church, Edward, by the grace of God, King of England, obedience and submission.' Such was the mode in which a king addressed the Pope in the eleventh century.

"S. Edward recounted how he had asked and obtained from the Pope special privileges for the Abbey of Westminster, the city from which the Catholic Archbishop in England now derives his title.

"But this was not all. This Catholic King not only edified the world by his good works in regard to the Church, but he also did good to his subjects. He found that the taxes were too burdensome, and he took them off, which gained for him the regard and affection of his people. He was a model of all kingly virtues, and especially of chastity. He was so chaste that, with the consent of his queen, he left intact the conjugal couch. And do not suppose that this king was the only saint upon the throne of Europe. There have been saints upon thrones; aye, there have been some. There have been some on the throne of Portugal, on that of Spain, on the throne of France and Hungary, even on the throne of Denmark, before that nation ceased to be Catholic. Have there been any on the thrones of Italy? There have been some there, too. Yes, my children, we have seen saintly monarchs even in the family that is at this moment on the throne.

"Without going so far back, I have in hand the cause of Maria Christina of Savoy, Queen of Naples, mother to Francis II, King of Naples; and the beatification is now being proceeded with of that holy queen, the daughter of Victor Emmanuel I, who had three other daughters, of whom one is dead and the others are still living, and are giving a continual example of virtue.

"Nor is that all. I was still young when Pius VII returned to Rome, and then the Trasteverini were happy. I witnessed the entry of Pius VII, who came here to the Vatican, to the Basilica of S. Peter, from the Piazza del Popolo. And do you know who came to meet the Pope among the crowd? In the atrium of the church there was a King of Sardinia, who subsequently died in Rome in the odor of sanctity, and resplendent with virtues. At that moment the king threw himself at the Pope's feet, and, with tears in his eyes, thanked God that he saw the Sovereign Pontiff in possession of S. Peter's, of Rome, and of his States. And Pius VII raised him up, and kissed him, with paternal tenderness—that king of such generous and holy sentiments.*

"And now, if you asked me, 'Tell us, Holy Father, what sort of people are they now?' I should reply that your question is ill-timed.

"Now, then, I bring you back to the first King that I spoke of, the one in the parable, who is to require of us an account of all our actions; I bring you back to the King set before us by Our Lord in the gospel of this day; I bring you back to the *Redde rationem*. To me He will say, *Redde rationem;* to all who belong to the Church's hierarchy He will say it; also, to all the souls that have been consecrated to God; He will say it to you, and to all Christians scattered over the world; He will say it to all men. He will say it to emperors, to kings, to princes, to ministers of State, to senators, to deputies, to the generals of armies, to captains, and to soldiers. And do you know to whom He will say it most terribly? To the scribes of iniquity; to those who make a market of impiety; to those who offer incense to the infamous idols of calumny, of falsehood, and of pollution. He will say it especially to those who worship material things and who forget the soul; to those who strive to enrich themselves by shameful and unlawful means.

"Oh, my children, since we must all appear before the judgment-seat of God, before whom even just souls tremble, say:

Quid sum miser tunc dicturus,
Quem patronum rogaturus,
Cùm vix justus sit securus?

"What shall we say to Thee, O our God; Thou that searchest the heart, and with Thy light seest through the most hidden recesses of the soul? *Quid sum miser tunc dicturus?* In order that then we may be able to answer with truth, let us pray now to that Great King, and say to Him: Thou art a King of terrible Majesty:

Rex tremendae majestatis,
Qui salvandos salvas gratis,
Salva me, fons pietatis.
Recordare, Jesu pie,
Quod sum causa tuae viae,
Ne me perdas ille die.

"Remember, O my Jesus, that Thou for me wast born in a stable; that Thy youth was spent in a workshop; that for me Thou didst traverse the roads of Galilee, to seek and to save me a sinner; for me Thou didst ascend the hill of Golgotha; for me Thou wast nailed to the cross.

Recordare, Jesus pie,
Quod sum causa tuae viae,
Ne me perdas illa die.

"O, my God, on that dreadful day place me at Thy right hand, and may I be called with the blessed to enter Heaven to praise Thee for eternity. And that this one desire may be accomplished, O give us this day Thy special blessing to strengthen us, and to bring us the best of all gifts—the gift of final perseverance. * *

"Let us pray for the murderers: for those who offend Him and His Church and her ministers; let us say to Him, *Ignosce illis qui nesciunt quod faciunt.* Open their eyes; bring them to repentance; and, meanwhile, O God of mercy, bless thy unworthy Vicar, bless this people, this city, bless all classes of persons, and preserve them from corruption and from the sin that is deluging this earth.

"*Benedictio Dei,*" etc.

The Roman Municipality are about to build a new house of detention for 1,200 prisoners. This extensive addition to the jail accommodation, found sufficient under the Papal *regime*, is becoming requisite, in consequence of the reformation of manners that entered by the breach at the Porta Pia.

On the 17th inst. the Holy Father gave audience to a numerous deputation of Belgian Catholics, headed by the Count d'Alcantara, who offered an address of condolence on the demise of the brother of his Holiness, the late Count Cajetan Mastai. On the 18th inst. the Pope received in audience the whole of the scholars of the day-schools in Piazza Pia, with their respective teachers. The Holy Father replied in his usual paternal manner.

The *Voce della Verità* remarks that the three other daughters of Victor Emmanuel I, alluded to by the Pope in the foregoing Allocution, are those who were born to him by his Queen, Maria Teresa of Lorraine d'Este, Archduchess of Austria. Their names are: 1. Maria Beatrice, married to Francis IV, Duke of Modena; who is dead. 2. Maria Teresa, married to Carlo Ludovico de Bourbon, at first Duke of Lucca and subsequently of Parma and Piacenza; 3. Marianna, twin-sister of the last-named Maria Teresa, who was married to Ferdinand, the present Emperor of Austria. The two sisters are both still living, and do honor, by their virtues, to the House of Savoy. Their august names and their depositions occur frequently in the process for the canonization of their sister, Maria Cristina.

M. Ernest Rénan has arrived in Rome.—*London Tablet.*

*Victor Emmanuel I. became King of Sardinia in 1802. He recovered Piedmont and a part of his other dominions in 1814; he obtained Genoa in 1815, and abdicated in 1821.

PROTESTANT TESTIMONY AGAINST PROTESTANTISM.

A FEW weeks ago, we transferred to our columns an article from the *Reformed Missionary*, in which the writer unconsciously bore strong testimony against Protestantism in regard to its influence upon social morals, and admitted that "Protestants fall far below Catholics in their regard for the marriage tie and their abhorrence of divorce;" that "on this point" Protestants "must hang their heads in shame when contrasting the moral effects of the two systems."

In a subsequent article on the same subject, we find the following remarks, which show clearly that the low estimate which is placed upon the virtue of chastity and the disregard of the sanctity of the marriage tie, which prevail wherever the influence of Protestantism is potential, are not the result of ignorance or erroneous belief, so much as of indifference and of a willful violation of obligations well known and well understood, at least, by Protestant ministers and theological professors.

"In a former article we dwelt upon the evils of divorce as viewed mainly from the moral and historical standpoint. It remains for us to present the teachings of the New Testament on the subject, and the corresponding duty of the Christian Church. Above all, it behooves us to heed the words of the great Master, as He speaks in language that can not be misunderstood. In the sermon on the Mount, He tells us that 'Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.'" Matt. v: 32. See also Matt. xix: 19, Luke xvi: 18; and Mark x: 11. etc.

These utterances of our Divine Lord are so plain and explicit that the wayfaring man, though a fool, need not err in regard to their meaning. The man must be very weak, or very wicked, or both weak and wicked, who will dare to gainsay or pervert these positive and unmistakable deliverances of the Lord Jesus Christ on the subject of divorce. Adultry or fornication is the only ground of divorce that has any warrant in the teachings of the Savior and the Apostles. The effort to make St. Paul teach a different doctrine in his epistle to the Corinthians has met with no success in the view of the best commentators. Only the most forced and fanciful constructions of language can create a seeming contradiction between the teachings of Christ and His great Apostle. It is a cardinal principle of all correct Biblical interpretation that obscure or indefinite passages must be construed in the light of passages that are clear and unmistakable in their meaning.

"If these sayings of our Lord can be set aside or explained away, then there is no passage in the sacred oracles that may not be rejected with equal fairness and equal respect for the authority of the great Teacher. Paul teaches nothing that conflicts with these explicit deliverances of Jesus. Instead of relaxing the sacred bonds of matrimony, he enjoins the strictest fidelity, even under the most trying circumstances.

"Paul would contradict himself no less than his divine Lord and Master, if his language warranted separation and re-marriage on other grounds than those of adultery. (Our Savior and St. Paul do not sanction the marriage of divorced persons on any ground whatever." (EDITOR *Standard.*)

"In the same chapter from which the perverted view of his teachings has been derived, (Cor. 7) he says, positively, as a commandment of the Lord, 'Let not the wife depart from her husband; but if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife.' The hypothetical cases that he afterward adduces must be construed in harmony with this declaration (see also Rom. vii: 2, etc.) as well as in harmony with the teachings of His adorable Savior as heretofore set forth.

"Neander, Tholuch, Wolsey and other reliable commentators show conclusively that Paul, in allowing the separation of a believer from an ungodly heathen, did not thereby warrant the believer in getting married again during the lifetime of the heathen.

"All respectable commentators, such as Lange, Tholuch, Olshausen, Barnes, Wolsey, and our own Doctor J. W. Nevin, decidedly affirm that our Lord allowed adultery alone as a sufficient ground of divorce. Such being, then, the unmistakable teaching of the great Master, what is the corresponding duty of His Church? To this question there can be but one answer. Christian discipline, enforced in accordance with the unmistakable teachings of Christ. From the Mount of Beautitudes the Savior laid down the rule for the government of His New Testament and Church on the subject of divorce. Adultery is a heinous sin. It excludes from the kingdom of Heaven. It is an offense against natural, civil, and divine law."

The writer then goes on to speak of the marrying of persons that have been divorced as involving the sin of adultery; and then, in the following language, pronounces unwittingly the condemnation which Protestantism has already brought upon itself:

If the Church sanctions, or connives at marriages of this kind, she thereby becomes a partner in the guilt of the offenders. She ceases to be the House of God, the Pillar and Ground of Truth. Instead of being the pure and spotless Bride of the Lamb, she becomes a harlot, whose ways lead down to the gates of hell. If she imitates the weak and temporizing policy of Eli, then *Ichabod* will soon be written on her walls and palaces.

Protestantism has, from the beginning, "sanctioned and connived at marriages of this kind," and *has* continually "thereby become a partner in the guilt of the offenders." Is it necessary to refer to the so-called Church of England, to Henry VIII, and Cranmer? to the *written sanction* which Martin Luther, Philip Melancthon, M. Bucer, and their fellow-reformers, gave to Philip, the Landgrave of Hesse, to have two wives at the same time? to the fact that wherever Protestantism has prevailed, there all sense of the religious

sanctity of marriage is practically lost, and it is transformed, in public opinion, into merely a civil contract? It is a fact which stands out so constantly and glaringly in the history of Protestantism that it can neither be concealed nor denied, that, in every Protestant country, marriage is practically treated as dependent entirely for its sanctions upon secular legislation — the religious ceremonies attending it being regarded simply as pious forms, which it is well to observe, but which may be dispensed with at pleasure. And as a corollary of this, that as the civil law makes the marriage, so the civil law may unmake it. This is the practical conclusion wherever Protestantism prevails. And though its theologians may professedly believe and teach differently, they in practice acquiesce in this conclusion. There is, we assert, without fear of successful contradiction, not a single Protestant sect but contains persons in good standing as members, enjoying, unquestioned, all the privileges connected with such standing, who have been divorced and remarried, or who have married persons that were divorced. But a few years ago, in the city of Philadelphia, the pulpit of one of the largest and handsomest Presbyterian meeting-houses was filled by a minister, the son of a Presbyterian Theological Professor, who married a divorced woman; and we never heard that he was subjected to any discipline or censure whatever by the authorities of his sect.

And now that in Germany the secular government is making "*civil* marriages" *compulsory*, no word of disapproval or censure proceeds from the Protestant pulpit or press of the United States or of England. On this point the so-called Protestant churches are dumb. Their members, in some cases, deplore the rushing tide of impiety and immorality which proceeds continually from the denial on the part of Protestantism that marriage is a sacrament — from which denial the conclusion proceeds irresistibly that it is only a civil contract — but no Protestant denomination dare make the divorces and adulterous marriages to which the writer above refers the subject of ecclesiastical censure and discipline. They all take, in fact — whatever may be their theory or professed principles — not the admitted law of God, but the law of the State as their guide in these matters. The condemnation pronounced by the writer, therefore, rests plainly upon all Protestant sects, and is indeed being *obviously* carried into effect. "*Ichabod*" *has been* and *is* "written upon their walls," and only the blind can fail to see it.

As for the Holy Catholic Church: *If* she would or *could* "sanction or connive at marriages of this kind," she *would* "thereby become, indeed, a partner in the guilt of the offenders." In such case she would truly "cease to be the House of God," the "Pillar and ground of the Truth." In such case, were it possible, "instead of being the pure and spotless Bride of the Lamb," she would indeed "become a harlot, whose ways lead down to hell." But just because God intends that in all ages "His House" shall stand, a refuge to his children from the rain and from the storm;" because God designs that the "Pillar" He erects to support and display His truth, shall not, like human structures, be overthrown after a time; because God has determined that the "ground" on which His truth rests shall not, like "sand," be washed away by the changing tides of human passions or events, but remain as a rock forever immovable; above all, because it can not be conceived that God would ever allow the "Bride of the Lamb" to lose her purity and become "a harlot," therefore it is that amid the strongest temptations and the severest trials, the Catholic Church has in all ages set her face against the sins the writer speaks of, and has ever steadily refused to "sanction or connive" at divorces and adulterous marriages. Kings and Emperors have petitioned and entreated her to do it. They have threatened and cruelly persecuted her because she would not. But persecutions, entreaties and menaces have alike proved ineffectual; and prelates and Popes, who on other points were complaisant and yielding, on *this* have ever stood firm, unmoved, and unmovable. Why has this always been the case? Why, but because God watches over — nay, because He ever dwells in His Church, to preserve and keep her firm as "the Pillar and Ground of the Truth" — that men might ever look *there* for a *sure* beacon-light and guide; and still more, because with more than the jealous regard of a human husband for His own honor, He cherishes and watches over and protects His Bride, that she may ever remain a pure Spouse to Him, and the chaste Mother of His children.

Truly, then, does history bear constant and unmistakable testimony to the Holy Catholic Church, and truly does Protestantism, in the utterances of its own organs, pronounce its own condemnation.— *Philadelphia Standard.*

A MIRACLE—THE DUMB SPEAK.

WHILE I was standing among the others, I was eye-witness to one of the most extraordinary events it has been my duty to record. Mass was going on, and diseased people were being carried to the pool, formed, as I have already explained, by the rush of the miraculous spring from the Grotto. Two girls in peasant costume pushed forward to get near the water. One was almost idiot-looking; she was leaning on the arm of the other, who with difficulty tried to clear a passage for her afflicted companion. A gentleman by my side, perceiving it was her intention to make for the pool, spoke to her, and asked what was the nature of the disease that her friend or sister was suffering from. "She is deaf and dumb," replied the girl, "and we have come all the way from Blois to see if she can't be cured by Notre Dame de Lourdes, for she is an orphan." The inquirer, touched with the speaker's simplicity, volunteered to clear a way for them, telling the leader to follow him. I stood some distance from the pool, and the pressure of the people was so great that I got divided from the Blois travelers, and did not see the deaf and dumb orphan immersed; but, some ten minutes after the above dialogue had been exchanged in my hearing, a loud shout of joy arose in the crowded mass of beholders, and it was followed by a "*Vive Notre Dame de Lourdes!*" that ran like wild-fire through every ear and mouth present, to be echoed by the mountains around. I used all my strength to reach the pool, and stood by the girl from Blois, whose deaf and dumb charge was no longer by her side. She was as pale as death. "Where is your friend?" I asked. "They have carried her in the grotto to the bishop." "Why?" "She is cured." "Cured!" A prelate then made his way up to our knot of eager questioners. "My child, tell me what you have seen," he asked, kindly. "Monseigneur," replied the poor girl, governing her emotion, "we came from Blois yesterday, to ask Notre Dame de Lourdes to cure my friend; and when we got to the pool I helped her put her head under as much water as I could pour over it, and made her drink a glassful. She seemed to hear all at once; and a good gentleman, who noticed she looked confused at some noise, understood she was getting sounds in her ears — and, taking hold of her, said she was to say after him the words he said; and he said: '*Vive Notre Dame de Lourdes!*' and my friend repeated, '*Vive Notre Dame de Lourdes!*' when presently all the people standing round us shouted out the same words — and my friend was frightened, but the gentleman carried her in his arms away from me to the railings of the grotto, which the priests inside opened, and she is inside now."

The news had now spread all over the place. People came running down all the paths to have a view of the girls. "*Vive Notre Dame de Lourdes!*" was the universal shout. Others knelt in silence.

I pushed on to the railings, and saw that the scared child was surrounded by fathers and priests. One of them said she could not understand the sense of what was spoken to her; but she could bring out the words told her, as a parrot would. This, of course, is a natural effect of deafness. To aver that the girl could talk, would be a gross imposition, as, never having heard the human voice, she could no more understand it than a new-born babe; but the miracle of hearing and of uttering sounds had taken place, for all that. Talking will be acquired by habit. I will refrain from mentioning any thing I did not see. Other miracles were reported by eye-witnesses that day at the pool; I will not mention them. I can but certify that the incident as told above is as true as that I am relating it, and as that those who have fallen on this column are at this moment reading it.

I was greatly moved, and looked up to the rocks of Massabielle with a feeling akin to awe; and, thinking of these things, I returned to the hospice, where I shut myself up in the dormitory to get through the beginning of this correspondence. There was no inducement to go out; the rain redoubled, and came down now pouring, swelling the streamlets on the slopes around.—*Correspondence of N. Y. Herald, Lourdes, Oct. 7th.*

THE CATHOLIC UNION OF IRELAND.

"THE Catholic Union of Ireland" has been silently but steadily moulding itself into a practical shape, and casting the foundations of a great organization. We have now before us the first of the documents that have been issued in connection with "the Union," and, when put into circulation, they will be certain to command the earnest attention of all those whose dearest and nearest interests they so intimately affect. There were mysterious utterances from journals across the water — supplied from and then repeated in sources here at home — as to what it was the Catholic Union was destined to accomplish. We were told that it was designed to be set up in rivalry with existing associations, and to obstruct political efforts made, or about to be made, by other organizations. We were told that it was to be an agitation in favor of Mr. Gladstone, and that it contemplated nothing less than the sacrifice of Irish nationality, that the Prime Minister might be spared. The plain, simple truth about the objects of the Union now is made manifest, and the prophets are all belied. The Catholic Union is nothing more, as it is nothing less, than an association "essentially defensive and pacific," of Irish Catholics for Catholic purposes, and for the maintenance of Catholic principles. In common with their co-religionists throughout the world, the Catholics of Ireland have seen, with sorrow and with dismay, the outrages which brutal might has wrought upon their most cherished principles and their most honored institutions. They have seen their spiritual head iniquitously plundered, and his ancient kingdom invaded by a fierce and lawless rabble. They have witnessed the tyranny of Bismarck and the persecution of the prelates of their Church by his minions in the Council of Geneva. They have seen parental rights in the matter of education rudely disregarded, and a State supremacy attempted to be erected on the unholy and sacrilegious usurpation. They have had to look on at this, and much more than this; and they felt, like the genuine Catholics of France, of Italy, of Germany, and of England, that a time had come when compact and vigorous action must needs be taken. Already, in the countries we have named, as well as in others throughout Europe, and in many of the cities of America, Catholic Unions have been founded, and are now in active and energetic existence. It was felt that at such a crisis it was not fitting that the "Island of Saints" should seem to be unwakeful or indifferent; and therefore it is that the Catholic Union of Ireland is to-day a fact and a reality. Its objects are to aid in righting the wrongs that have been done, and to aid in the holy effort by means "exclusively religious, moral, and persuasive." Politics, as such, have no connection with the purposes of the Union; and its deliberations and its proceedings will be, therefore, free from the disturbing element of political strife, as they will be above the suspicion of political intrigue. But, if it be that Parliament takes it as its business to deal in legislation that may affect "Catholic interests," then it is declared, as one of the articles of its constitution, that "it will be necessary for the Union to observe its progress, and to promote, as far as possible, the enactment of laws favorable to these interests, as well as to procure the abolition of those that are hostile to religion." Apart from this, every effort which the Union will make will be of a purely spiritual character, and of such a nature and with such a tendency as "to secure the benediction and the aid of the Most High." The Union has undertaken a noble work, and one that in the end is sure to triumph. The anti-Catholics and their organs throughout the country will make merry over the purposes and the projected procedure of the Union. They will sneer at it, and talk of it as another of the "old-time superstitions" of Catholicity. But, while they laugh and jeer, they will feel that a great organization is being created, and that the earnestness, the sincerity, the single-mindedness of those who are launching it, will bear it to a great result. It has good and great men to guide it, and there is no fear of failure. His Eminence the Cardinal Archbishop, the Lord Primate of Ireland, his Grace of Cashel, and several of the prelacy are already linked in the work, and the Presidency of the Union has been entrusted to Lord Granard—a name which need only be mentioned to intimate that at the head of the Union is a layman whose honor, whose public and private virtues, and, above all, whose Catholicity are typical of the spirit that will animate the association.—*Dublin Freeman's Journal.*

THE STATELY DAYS OF GREAT ELIZABETH.

MR. J. A. FROUDE bears, among modern historians, the unenviable distinction of whitewashing Henry VIII, though it may fairly be doubted whether any amount of paint, however lavishly laid on, could make that hideous, uxorious lecher presentable in decent society. He has tried, with all the pride and pomp of language, to disarm suspicion of the tigress daughter of the tiger king; and, in order to bring out the favorable colors of her character, has not hesitated to blacken the character of the Queen of Scots, to serve as a suitable back-ground. Whether or not he has had some misgivings of his own straightforwardness it is difficult to say; but he has lately set forth some startling facts, though not in the stately octavo volume, with the best of paper and unrivalled print, but in the more humble guise of a magazine article; yet truth, in any garb, is acceptable. The astute Cecil, no doubt, took care that what he thought might criminate him with posterity should never find its way into the public records; but quite enough escaped his caution to show that many of the supposed great men, to whom Elizabeth's government owed its success, himself among the rest, were little better than scores of cut-throats and assassins, who were sent to the gallows. Froude says that sufficient remains in the Record Office to show that "the hoof of the bloody Saxon" is more than a metaphor. He writes:

"The English, as times went, were not a cruel race. The general effect of their administration in Ireland was to replace anarchy by order, to make life and property secure, and to put an end to the eternal round of mur-

ders which fill the pages of the Irish annalists. It seems, however, as if they had learnt to regard the native Irish as a sort of wolves, and as if there had been times when they thought it simpler to exterminate than to govern.

"Toward the end of the year 1569, when Sir Henry Sidney, Philip Sidney's father, was Lord Deputy, Sir Humphrey Gilbert, a cousin of Walter Raleigh, was sent to command at Limerick. Sir Humphrey — and it is this which gives particular point to what I have to tell— was a man in advance, as the phrase goes, of his time. He was brave, generous, patriotic, unusually cultivated, and characterized by the simplicity of his piety. He was the discoverer of Newfoundland, the founder of St. John's. He was lost in a storm, in a small pinnace, coming back over the Atlantic. As his consort drove past him in the gale, he was heard to call out cheeringly, 'We are as near Heaven by water as by land!' and he was last seen reading his Bible by the binnacle light."

Doubtless the simple piety of this Gilbert, commended by Mr. Froude, was of the true Puritan stamp, something like that of Protector Oliver, which use to pass as genuine, till history found out that he was a pious knave. No man can entertain a high opinion of Oliver's moral bearing, when it is known that, on the occasion of signing the death-warrant of Charles I, his levity was so indecorous that, like an ill-mannered schoolboy, he daubed the face of Martin with ink. This puritan and fanatical butcher might have shown other signs of contrition for the blood he had shed than reading his Bible, unless, like David, under circumstances quite as atrocious, he was reciting the *Miserere* psalm.

This universally cultivted butcher had been sent to suppress a disturbance in the south-west of Ireland. After two months' work he wrote to report progress. He said he had brought all the chiefs of the country to submit themselves. Macarthy More had been on his knees before him. Lord Desmond's brother (Desmond himself was a prisoner in England) had fled no one knew where; and Kerry was so quiet that he had but to send his horse-boy for any man, and he would come.

"My manner of dealing was to show them all that they had more need of her Majesty's service than she had of their service, neither, yet, that we were afraid of any number of them, our quarrel being so good; putting, also, all those, from time to time, to the sword that did belong to, feed, accompany, or maintain, any outlaw or traitor. And after my first summoning of any castle or fort, if they would not presently yield it, I would not afterward take it of their gift, but won it per force, how many lives soever it cost, *putting man, woman, and child of them* to the sword; neither did I spare any malefactor that came to my hands, in any respect, using all those that I had protected with all the courtesy I might; being, for my part, constantly of the opinion that no conquered nation will ever yield willingly their obedience for love, but rather for fear."

Mr. Froude thus comments on this inhuman narrative:

"This is no story grown up in tradition or born of calumny. If there is exaggeration, it is the exaggeration of the actor himself — the words remain in his own handwriting. After satisfying myself that I had read the letter correctly, which, for a time, I was unwilling to believe, I looked next to see how his report was received by the authorities. Of Elizabeth's privy council, Sir Henry Sidney was, perhaps, the best after Cecil and Bacon. The entire records of his Irish administration remain to illustrate his character; even the rebels honored while they feared him. Priest or layman, soldier or peasant, judge or bishop, all had but good words for Sir Henry Sidney. How would such a man receive the intimation that one of his officers had been putting women and children to the sword? He spoke thus of it:

For Colonel Gilbert, he wrote to Cecil, I can not write *praise enough* of him; nor, indeed, I need not write any thing in particular, for the effect of his service is manifest. The highways are now made free where before no man might travel unspoiled; the gates of cities and towns are now left open, where before they were continually shut or guarded with armed men; there is none, that was a rebel of any force, but hath submitted himself, entered into a bond, and delivered his hostages, the arch-rebel, James Fitzmaurice, only except who is become a bush-beggar. All this, I assure you, is true, yet not the most or the best that he hath done, for the estimation that he hath won to the name of Englishmen there — before almost not known—exceedeth all the rest, for he in battle with so few brake so many of them, wherein he shewed how far our soldiers in valor passed those rebels, and he, in his own person, any man he had. I assure you that the name of an Englishman is more terrible now to them than the sight of a hundred was before. For all this I had nothing to present him with but the honor of knighthood, which I gave him, and for any thing else I recommend him, by your friendly report, to the gracious consideration of the Queen's Majesty.

"Knighthood, and a special recommendation to the Queen, was the reward thought proper by Elizabeth's Lord-deputy, for proceedings of which the New Zealanders have learnt to be ashamed. It may be well to add that the pacifying process was quite ineffectual. In a few weeks all Connaught was in flames again. But if such things were done by a man of such unquestionable superiority as Gilbert, and if a Sir Henry Sidney could write of them with applause, what may not have taken place where the people were left to be handled by the average officer, ambitious of the praise of his superiors, or, at least, with full liberty to give the rein to the natural devil, which lurks in the breast of most of us? Of this, too, there is evidence. Gilbert had the faint excuse that he was engaged in suppressing a rebellion. We have now to see how things went on when the country was, so to say, quiet—undisturbed except by local rows, faction fights, murders, or cattle stealings.

"It was May, 1572. The deputy was Sir William Fitzwilliam, the ancestor of the present earl. The scene is the Wicklow and Wexford mountains. The English concerned were a garrison lying somewhere near Naas. The officers were Mr. Agard, the sergeant-major, and the writer of the report, Captain George, Captain Wingland, Captain Hungerford, and Lieutenant Parker. Somewhere in that belt of mountains there lived a sort of freebooter, called Feaghe MacHughe, who earned his living by driving cattle from the Pale, or by levying black-mail upon the farmers. In one of his night-marauding expeditions, Feaghe, or some of his men, had killed an English gentleman of some position. He was, doubtless, a very proper person to have been arrested and hanged; and if he, and a sufficient number of his followers, had been sent out of the world by a more summary process, there would have been nothing particular to complain of. It is to be remembered, only, that there was no war. The process described must have been the ordinary method of maintaining the peace of the country; and Agard, like Gilbert, was mentioned for good service to the home government.

"The report is addressed to Fitzwilliam. It is endorsed—'A note of the sergeant-major, his services since the 16th of May.'"

First, a journey made into Cossahes, your lordship being in the Glenne, where we burned Garrald's house, and sixteen towns in Cosshe and Shilelaughe; we apprehended Candie's wife, and James Eustace's man, and took a hundred and forty-five head of cattle, besides other killing.

Also a journey into Imale, where we killed a foster-brother of James Eustace, Pat Tallon, and a companion of his, David Tallon, whose heads I sent by Captain Furres unto my lord keeper. At that time, also, we met with Rory Roe's sons, which were come out of Leix, and were going over unto Feaghe MacHughe, whom we chased three miles; killed one of the Purcells of this company, and took their spoil from them.

Also, I was drawn by a servant of Feaghe MacHughe's, born in his country, and was with him at your lordship's building of the forts, who came to me, upon my word, and offered to do me service, so he might have his life. He drew me unto Glanburkin, upon the further side of the river of Avanagh, where we killed two of Feaghe's foster-brothers, Arte MacHughe and Robert MacHughe, *and two of their sisters*, four or five kerne, and as many others as were in five cabins. We took two hundred kine and five hundred sheep. One of Captain Wingfield's soldiers was hurt, and a horse killed with a shot. As we returned homeward, Captain George, scouting afore, met with Shan Rio Tallon, who had spoiled a town called the Green Garden, by the great Norroughe. He chased them with six horsemen. He took three of their horses, killed one of them, and made the rest to strip themselves and put them to the bog, and rescued the prey, which I restored then to the party which owned it.

Also, I had a spy upon Simon MacDavid, who annoyed this country very much. Upon the spial's word I drew the soldiers, but, by means of intelligence he had, I missed him, and apprehended his sister, whom, if she did not stand me in stead, I I mean to execute.

Dealing with Lieutenant Parker, to put out his spies, to see whether I could be drawn into the Glennes, they returned with good news, and offered me to have either *kine or killing*; whereupon, I sent Captain Hungerford and the residue of the companies. On the 22d of this month, being Thursday, they marched all the night, and lay still most part of the day, and on Saturday morning they were at Glen mouth, where the spy offered, if they would stay, to warrant them five hundred kine, or else to enter, to bring them to the botheis *to have some killing*, which Captain Hungerford and Lieutenant Parker rather chose. At the break of day they entered in and had the killing of divers, what they were I know not. *They slew many churles, women and children.* One of Captain Furres' soldiers was shot through the thigh, whom, with much ado, they brought away. They brought with them thirty kine, sheep, and other pillage, and left while they were killing five hundred kine which they saw."

Mr. Froude's remarks on this letter can not be improved. He writes:

"One knows not what to admire first in this wonderful document. Whether the simplicity of the endorsement, 'A note of the sergeant-major, his services,' or the soldier-like brevity and picturesque effectiveness of the style. In a despatch, of less than a page in length, we have no less than five stories, each one of which would have set up a modern agitator with stock-in-trade for speeches of a season. We have, first, the burning of sixteen villages, some prisoners and cattle taken, 'beside other killing'— how naive is that expression! Then a couple of fellows are caught, their heads are cut off, thrown into a bag, and sent, like a present of game, to Dublin; then there is an expedition among the MacHughes, where some people, who would pass, as far as social rank went, for ladies and gentlemen, had their throats cut; five cabins full of poor creatures, beside, smoked out and murdered. On the way home there is a pleasing interlude, with a touch of humor and humanity. A party of cattle-thieves are caught red-handed, but only one is killed; the rest are stripped naked and turned into the bog. The fourth adventure was a failure, resulting only in the capture of a sort-of-lady, who was to be hanged unless she could be made available. And then we come to the splendid finish, in which execution and description alike leave nothing to be desired. We can see that May morning — the glen's mouth, the river, with the gray wreaths of mist floating over the water, and in and out among the alder bushes, and the hurried council on what should be the programme of the day. Should they wait in ambush till the cattle returned? which had been driven into the meadows to feed, or should they have a turn at the vermin in their holes, and catch them in their morning sleep? Should it be 'kine or killing?' Captain Hungerford and Lieutenant Parker prefer the human game. The sport was excellent, a single soldier only hurt, and just sufficient danger to give piquancy to the amusement."

A century later, all Europe was set ringing with the massacre of Glencoe. A marauding Highland tribe had neglected to make its submission to the Government of William. An example was supposed to be necessary, and a clan, with whom the Macdonalds were at feud, stole upon them with a commission from the crown, and destroyed them. It was a soiitary outrage, provoked by peculiar circumstances; yet it shocked so severely the improving temper of the age that it remains a blot upon William's reign and administration, which no "extenuating circumstances" will ever be allowed to efface. In "the stately days of great Elizabeth," the murder of women and children appears to have been the every-day occupation of the English police in Ireland; and accounts of atrocities, to the full as bad as that at Glencoe, were sent in half a sheet of letter-paper, and were endorsed, like any other document, with a brevity which shows that such things were too common to deserve criticism or attract attention.

It is only fair to add that the acts of the 16th century must not be judged by the principles of the 19th, except in so far as they offend the code of Christian morals, which was in force in both centuries alike. Unfortunately, England was not exceptional in bloody deeds. The warson the English and Scotch borders were carried on, before the union of the two crowns, with not very dissimilar atrocities. The Spaniards, too, in their conquest of America, did not show the forbearance or mildness that ought to have been exhibited by Catholic soldiers. It is not, however, the atrocities that one complains of as being exceptional, but of the persistent practice of English writers to assume that their country is guiltless of the savagery and brutality which they condemn in others. England was quite as bad as her neighbors; her statesmen were born liars, and kept in their pay spies of the worst character, who profaned the most sacred ordinances that they might thereby possess themselves of information which they sold to a dishonorable government; they bartered the blood of innocent men for government gold, and, if the receiver be as bad as the thief, the statesmen who bought information so meanly and wickedly were as bad as the men who sold it. Bellowing preachers, more especially of the Non-Conformist type, rave about the scarlet lady of Babylon; but they need not go beyond the precincts of the throne, in the stately days of great Elizabeth," for one who, in her private life, if she surpassed the scarlet lady at all, surpassed her in wickedness. — *Liverpool Catholic Times.*

COLOGNE PREACHES THE FAITH.

THE Catholic Congress at Cologne, by the bold, Catholic tone of the resolutions which passed that important assembly, has done a signal service to the Catholic Germans of the Empire. The Christian courage, says the *Cincinnati Telegraph*, of these representatives, has placed their fifteen millions of co-religionists in their true and proper light before the world. While they resent, with the stinging indignation of truth and tried loyalty, the calumny that they have ever been unfaithful to their obligations as citizens, they affirm their unyielding resistance to any civil interference with the divine authority of the Head of the Church, with the canonical jurisdiction of the Bishops over the priesthood, and with the liberty of residence belonging, as a natural and constitutional right, to the religious orders.

Their protest, in behalf of their Catholic brethren, against the persecution which daily threatens to subordinate the Church, in all its action and influence, to human will, caprice and ambition, becomes more marked and honorable, and gives additional lustre to the soundness of their faith by the contrast which it suggests between itself and the cringing, obsequious flattery by which the recent Congress of the Old Catholics, at the same city, endeavored to bribe the persecuting Government to support more openly and officially their petty, ludicrous schism.

Apostates are always cowardly, from a conviction of

the weakness of their cause, in the presence of human power. Having thrown away a portion of their faith, and with it the divine pledge of victory over all human enmity, they are willing to surrender more; to make any compromise that will win for them the alliance which they should, as faithful children of the Church, most cordially detest and most indignantly reject. They do this, not because they are blind to the disgraceful character of the compact, but because, being deserted by God, they find that the civil power is the only substitute. To its garments they cling imploringly to protect them from disintegration and death, the doom of all religious error, of all organized opposition to the Church. They wisely trust more to man than to the truth or holiness of their cause; not daring to appeal to God, and defying all human opposition; they appeal to the police to put down all that will not subscribe to their system of errors. It is the old tale of religious rebellion once more repeated, rewriting in the last chapter the infamies which darken its first page.

The action of the Catholic Congress of Cologne appeals, on the contrary, to the admiration of all men who applaud the fearless advocacy of religious liberty. The members of this Catholic Association understand that exactness of thought and clearness of expression are the natural attributes of the cause which they are vindicating in the eyes of the world.

Like the Church, on whose side they are ranged in this war, the full fierceness of which is not yet revealed, they allow no hesitancy or ambiguity in their language. Conscious of their strength, not as men, but as Catholics, impelled by divine obligations, to assert their opposition to that administration of spiritual authority which the Empire has usurped, they state their position in a way that both friends and enemies will understand. In them, not only the voice of Catholic Germany, but the voice of Catholic truth throughout the world has spoken. Their resolutions are a summary of Catholic principles applicable to all times and all places. They deal with every great point of antagonism between the Church and the atheistic liberalism which fatally poisoned every form of civil power of the present day. They demonstrate, in spite of the boasts of the leaders of German schism, that tens of thousands are ready to abandon the Church in Germany; that there is a freshness, a vitality of Catholic faith in Germany worthy of the earliest ages of Christianity, when, suffering for the doctrines of the Church was the badge of every Catholic.

For this, at least, we can thank our arch-enemy Bismarck, that he has awakened a spirit of intense loyalty to the Church, which more than compensates for the scandals and injury which Döllinger and his associates have caused. Nor will the influence of this noteworthy Congress be confined to the nation which it represented. Its proceedings have struck a chord of sympathy throughout the Catholic world. The eloquence of their protest warms every Catholic heart. We grow prouder of our faith, and more determined to adhere to it, whatever may betide us, through the tie of spiritual brotherhood which exists between us all and the Congress of Cologne.

Upon these resolutions, as a foundation, the Catholics of Germany will build well for the future—they are as grand a monument to their faith as the Cathedral of Cologne to the fervent piety of past generations. Like them, they count all the cost and sacrifice, and, like them, they are well convinced that they will be amply rewarded. No portion of the Church will appreciate the Catholic tone and significance of these resolutions better than true Catholic Americans. We append them to put to shame any sneaking fondness for modern liberalism that is as foreign to us as to the Catholics of Germany.

The following are the resolutions passed at the general meeting of the Catholic Associations of the German Empire, held at Cologne, on the 6th and 7th instants:

1. The Catholic Association of Germany repels the calumnious imputation which has been made against the Catholic population, of being indifferent to the interests of the Fatherland, and hostile to the empire.

Catholics are obliged, by their conscience and their religion, to pay respect to authority, and they, therefore, condemn all revolutionary and anti-patriotic schemes.

Nevertheless, as citizens, possessing the same rights as the other subjects of the State, they will never sacrifice either their individual liberty or the independence of their Church to the arbitrary schemes of certain statesmen, and to temporary majorities in the Legislature.

It is their duty to employ all lawful means of resistance to laws and police ordinances made and enacted to the prejudice of their civil and religious liberties, and in contravention of all right, whether human or divine.

2. In virtue of her divine institution, the Catholic Church's mission and duty are to proclaim the truth always and everywhere.

She has existed in Germany for more than one thousand years, with her unchanging doctrines, her laws and institutions; and she exists thus as a perfect society; that is to say, she possesses autonomy and independence.

Her right to these has been recognized by solemn treaties, and has been confirmed to her by the promises of the sovereigns.

Consequently, it is not competent to the Civil Government to determine, at its own pleasure, and by its own laws and administrative measures, the degree of liberty which the Church in Germany is to enjoy.

3. The State has no right to arrogate to itself the exclusive management of education. Parents and guardians have an unquestionable right to decide as to the education and instruction of their children.

Not less unquestionable is the right and duty of the Church to have schools of her own, entirely free and independent—not merely elementary schools, but also superior schools—to give Christian instruction to the children who are hers by baptism.

Catholics have to maintain the right guaranteed to them by the Constitutional laws of Germany, against attempts lately made to rob the Church of all control over schools, and to exclude the Religious Orders from teaching.

4. The State has no right to suppress a Religious Order approved by the Church, and much less to prohibit the Church from availing herself of the services of all Religious Orders in general.

The law, so called "of the Jesuits," is a violation of the Church's dignity and liberty; and is in prejudice of the conscience of all Catholics, and an encroachment on the civil rights of irreproachable citizens.

5. The State ought not to place impediments in the way of the Bishop's exercising the jurisdiction which they hold from God.

In the measures taken by the Government against the Bishop-Chaplain of the army, and against the Bishop of Ermeland, we see a result of the Pagan principle of the State's omnipotence—a principle to which Catholics can never give their adhesion.

The Catholics of Germany will support, with fidelity and devotedness, their Bishops in the conflict that has been raised against them.

6. The situation in which the Holy Father has been placed is a lasting cause of profound grief to the Catholics of Germany.

They will never cease from protesting against the sacrileges committed against the head of the Church, under the eyes of the Governments of Europe.

Those Goverments owe to themselves, and to their Catholic subjects, the duty of protecting the Pope.

MAKE A NOTE OF IT.

WE would recommend our readers to make a note of the following passage, which we cull from the columns of the Montreal *Witness* of the 12th of October. The article in which it appears is headed, "*Searching the Scriptures;*" and is, by our contemporary, copied—as worthy of being laid before his readers—from an article in a United States Protestant paper, the N. Y. *Independent*, signed by S. B. T. Marsh. We think we may, without injustice, credit the *Witness* with the opinions which the said article expresses as to the worthlessness of the "Bible, without notes or comments." This article says:

> Commentaries are not as common as they should be in Christian homes. They are indispensable to an accurate and thorough understanding of the Scriptures. While it is of the first importance that the Holy Spirit illuminates the sacred page as we study it, we might just as well insist on reading our New Testament only in the original Greek—declining to use an English translation at all—as to forego the help of the commentators. If for nothing more, we need them to rectify the mistranslations of the common version.—*Montreal Witness, Oct.* 12.

We beg of our Catholic readers to preserve carefully this extract, as a conclusive reply to the truth of the Protestant boast, that "the Bible, the Bible *alone*, without note or comments, is the religion of Protestants;" as equally conclusive to the honesty of the Protestant taunt, that the Catholic Church does not, and dares not, place the Holy Scriptures, without note or comment, in the hands of her children; and again, as a conclusive argument against the oft reiterated demand of Protestants that the said Scriptures, but without note or comment, be read in the Common Schools.

How an evangelical journalist should so far forget himself as to tell so important a truth, openly, and without reserve of any kind, we do not understand; for, though it appears in an evangelical paper, the passage we have above quoted is as true as if spoken by Christ Himself. Commentaries are "indispensable to an accurate and thorough understanding of the Scriptures;" without them, they are as unintelligible to the mass of mankind as they would be were they to be read in the original Greek by one who had no knowledge of that language; what, then, must we conclude again, from these principles laid down by our evangelical opponents?

1. That if commentaries "be indispensable to an accurate and thorough understanding of the Scriptures"—it is, at least, equally indispensable that they who make the said commentaries should themselves have an accurate and thorough understanding of the Scriptures which they comment. If in error, or even liable to error, in their commentaries, they are guides whom no sane person would follow; blind leaders of the blind, dragging those who trust to them into the ditch. The logical conclusion from the premises, that a commentary is indispensable to an accurate and thorough understanding of the Scriptures, is—that an infallible commentator is equally indispensable.

2. Again: if commentaries be indispensable to an accurate and thorough understanding of the Scriptures—if an accurate and thorough understanding of these Scriptures be necessary for, or indispensable to our salvation—and if, again, God has given all that is necessary for, and indispensable to our salvation, then has He Himself given us the necessary and indispensable commentators, or composers of commentaries, without which it is impossible to attain to an accurate and thorough understanding of the Scriptures, which are His Word. This conclusion, which flows inevitably from the above premises, leads directly to an infallible Church, as the divinely appointed, therefore infallible commentator of the Scriptures—without whose aid it is impossible to attain to an accurate and thorough understanding of them.

Expert as he is in wriggling—adept though he be in the accomplishment of "turning his back upon himself" we see not how the *Witness* can avoid any one or all of the conclusions. In fact, he must do one of three things, any one of which will involve him in very serious complications. He must either, for instance—

1. Maintain that fallible commentaries are indispensable to an accurate and thorough understanding of the Scriptures.

Or, 2. He must argue that an accurate and thorough understanding of the Holy Scriptures is *not* necessary to salvation.

Or, 3. That God has *not* given us all that is indispensable and necessary to salvation, seeing that He has not given us any certain or infallible commentator.

We wait with some curiosity to see how the *Witness* will try to extricate himself from the difficulty in which he has placed himself. In charity, however, we will indicate to him a dilemma in which he is very likely to get himself involved. We warn him against the danger of asserting that commentaries, by "*fallible*" men, upon the infallible Word of God, or the Holy Scriptures, are indispensable to an accurate and thorough understanding of that Word. And yet, something in this line will, we are sure, be the argument that the *Witness* will attempt to follow—unless, indeed, appalled by the impossibility of the task imposed upon him, he shrinks from discussion altogether. In the meantime, we would remind our evangelical contemporary that, by his own showing, he stands convicted of teaching that the Bible or that Holy Scripture *alone* is not sufficient for salvation—since commentaries are indispensable to an accurate and thorough understanding of the Bible—and of admitting that the common Protestant version of the Bible so abounds with mistranslations that, if for nothing else, commentaries to rectify those corrupt translations are needed.

Again we say, we beg of our Catholic friends who are often harrassed by Protestant railers at their religion, to bear these all-important admissions of the *Witness* in mind; and to cite them as an argument unanswerable, why the Bible, without note or comment, should *not* be read in the Common Schools: "*We might just as well insist on reading the New Testament only in the original Greek.*" We thank thee, most evangelical *Witness*, for teaching us that word.—*Montreal True Witness.*

CORRECT WAY TO SWEEP A CARPET.

THERE are three ways to sweep a carpet—one right and two wrong ways. One wrong way is to hold the broom nearly in front of the operator, with the handle inclined backward toward him, then press down, as a forward thrust is given, thus heave the heaviest dirt half-way across the room, whilst the light particles are sent whirling about, covering, as they settle, every article of furniture.

Another wrong way to sweep a carpet is to move the broom forward with a heavy, drawing stroke, by which the material to be removed is pressed into the carpet, rather than worked gently along on the surface. If either of these wrong ways is adopted, the broom will wear out the carpet more than it is worn by the occupants of the dwelling. When a sweeper collects a dust-pan full of the nap of the carpet every time it is swept, a new one will soon be required.

The *right* way to sweep is to incline the handle a little forward, then give a light, drawing stroke, allowing the broom to hardly touch the carpet. Not one-half the weight of the broom should be allowed to press on the carpet, as the dirt is moved forward. Let the dirt be moved, and rolled along very lightly. If a generous supply of tea-grounds, small bits of wet paper, or clean and wet sawdust can be spread over the carpet before the sweeping is commenced, all the fine dirt will adhere to the wet material. A little smart woman, who is a terror to dirt, will frequently hurl it about the room as if it were impelled by a whirlwind, and when the task is ended her dust-pan will contain scarcely enough to pay for sweeping. But by using a good broom, having a long, elastic brush, touching the carpet very lightly, it will scarcely require the strength of a child to sweep a large parlor in a few minutes. Scarcely one housekeeper in fifty understands how to sweep a carpet correctly.—*Rural Home.*

THE VESPER HOUR.

It is the twilight's holy hour—
Mute is the bird, and closed the flower,
The heaven and the earth are still and clear,
As if they listened His voice to hear!
All is hushed on the ear of night,
Save a fitful breeze, and a beetle's flight—
But hark! the knell—to the evening star,
The Vesper-bell tolls faint and far.

The Heaven above, and the earth beneath,
Send up His boundless praise,
The tapers are light
On the altar bright,
And the lonely friar
And the holy choir
Their even song upraise!
The stars in the sky
Are His tapers high,
And the flowers of the field
Their incense yield,
And the dew of the night,
Like drops of light,
Earth's holy water, pure and bright.

Glory to Him, who reigns in might,
Where never is bound a day or a night,
And all in Heaven's eternal blaze,
Cherubs and Seraphs sing His praise.
Child of the dust, I kneel to THEE!
Angels of Heaven, pray for me.

Thou, who on thy sick bed lying,
Hear'st that sweet bell's blessed sound?
"Lingering, hoping"—haply dying,
Lift thy hand and sign thy brow,
When that faint chime wakes thee now:
Father and mother shall pray for thee,
And the saintless soul of infancy
Mingle its stainless hymn.
And when that bell, and hymn, and prayer,
Rise up to Heaven from earthly air,
The Cherubim and Seraphim
Shall veil their heads in their wings, and join
Their glorious voices to succor thine.

Far away on the ocean wide,
Where mariners sad the white wave ride,
And all unlike this evening still,
The tempest is raving, wild and shrill;
Faint in the blast through the waters' roar,
When the vesper knell comes off the shore,
The hoary pilot and fainting men,
"De Profundis" shall murmur then,
And the trembling mates shall say, AMEN!—
Mother of Mercies! pray for them!

Deep, in the lonely prison cell,
Where never the sun the day may tell,
And many a year of pain and dole,
The iron has entered the captive soul,
When to the dungeon's living grave,
The vesper bell its toll shall wave,
Beside the ring-bar's steely tree,
The wasted form shall bend his knee,
And in the cold and heavy chain,
To cross his brow, the fetter strain;
It may be at the vespers dim,
His brother and sister shall pray for him.
Blessed Apostles, and Martyrs dear,
Beseech in Heaven their prayer to hear!

PACIFIC COAST ITEMS.

The people of Stockton have subscribed $58-000 toward the proposed Stockton and Visalia Narrow-gauge Railroad.

The Los Angeles orange crop, this winter, will be numerically smaller than that of last season, but the fruit will be larger.

Fifty thousand dollars worth of grapes, now on the vines in Los Angeles, remain ungathered, on account of the loss of Packard's distillery.

A Virginia City ring is getting up a corne in fuel. Consumers propose to break it up by importing Rocky Mountain coal in large quantities.

Captain Sears, the officer in command of the construction of the Wilmington Breakwater, has faith that there will be ultimately twenty feet of water on the bar.

Sixty-six car-loads of wood, averaging eight and one-quarter cords each, are ordinarily consumed in Virginia City and Gold Hill every twenty four-hours. To this estimate must be added a large amount brought into Virginia City by teams.

A large number of chickens were recently shipped from Iowa to a party in Truckee. Many of them died on the way, and those that survived the journey were rendered worthless for want of care on the way. California should raise its own poultry.

William T. Bowers, a book-keeper in the *Tribune* office, shot himself intentionally, with a derringer, near Warm Springs, on the 16th. The body was found to-day by some boys. He had nearly five thousand dollars on his person, which was untouched. His wife committed suicide a few weeks ago, with laudanum.

Mr. Cummings, a wealthy man, was attacked in his house, on the night of the 16th inst., by five burglars armed to the teeth. One of them entered Mr. Cumnings' room, when the latter opened his six-shooter on him. The burglar returned the fire ineffectually aud fled with his acomplices. The burglar was probably injured.

It seems to be conceded that the movement for an extra session of the Legislature will be a failure. The leading papers of this city and the interior have been almost unanimous in opposing it, and a sober second thought convinces many of its advocates that the danger apprehended from the operation of the new code, in respect to mortgage records, is more fancied than real. So says the *Bulletin*.

The body of an unknown man was found floating in the Bay, between Broadway and Pacific street wharves, at 4 P. M., Monday, and taken to the morgue. The deceased was dressed in a suit of coarse black—sack coat, heavy boots, white shirt and red flannel drawers. In the vest pocket was found a small rosary, and a few dollars in silver in the pants pocket. The head is bald, but the features are so much decomposed as to be unrecognizable.

Shortly before dark, last Monday evening, a seaman, named John Edwards, fell from the main-yard of the ship *Carolus Magnus* to the dock, and sustained such internal injuries that he soon after died. The vessel was lying off Vallejo Street Wharf, loaded with wheat for Liverpool. The deceased and several other seamen went on board during the afternoon, all of them under the influence of liquor. Edwards appeared to fall on his back, and did not recover consciousness before he expired.

San Francisco papers are complaining of the pavements. Says the *Chronicle:* "The recent rains have so swollen the wooden pavements all over the city that they have been thrown up like winrows and hay-cocks, rendering the streets in many places almost impassable. Whether these wooden blocks are "Nicholson" or "Stow Foundation" we do not know. We do not know who is interested in having our streets paved with them; but this we do know: they are a nuisance to the public, and an imposition on the property-owners who are compelled to pay for them. If they do not swell and burst, they rot and become filled with holes. The Board of Supervisors should consider the subject and repeal all orders favoring the use of wooden blocks for pavement.

Official returns have been received by the Secretary of State from all but nine counties. The footings show that Grant has 49,054 votes, Greeley, 37,683, and O'Connor 870; making a total of 87,576. The entire vote of the State will hardly exceed 95,000. The total vote in 1868 was 108,670; in 1871 it was 120,101. The falling off this year is therefore 25,000, as compared with the vote polled for Governor a year ago. Grant's majority in the figures given above is 11,350, and will be probably increased to nearly 13,000. The returns from the First and Second Congressional Districts are complete. The First gives Clayton 1,055 majority over Piper, and the Second gives Page 987 over Coggins. The Third District gives Luttrell 779 majority over Coghlan, and the Fourth gives Houghton 1,235 over Kewen.

MISCELLANEOUS ITEMS.

Five thousand laborers in the employ of the steamship owners at the North-end docks, Liverpool, have struck work because the foreman will not join the laborers' Association.

At the audience which the Holy Father granted on Friday last, to several Catholic and Protestant families, his holiness spoke sometimes in Italian, sometimes in French, and sometimes in English. During his walk the Pope, when conversing with the members of his suite, among whom was his Eminence Cardinal Cullen, said: "It seems that my discourses are greatly criticised; but I only speak the truth, and truth is ever fated to encounter contradiction from the wicked."

The hatred of the Italians against the French is cropping out again strongly, and many evidences are becoming daily more and more apparent. Recently, French houses at Rome have been smeared with unmentionable filth, the gates of the French Embassy were covered with it, and now we hear that the doors of the Seminary of St. Clare have been twice bedaubed in the same way, while, on Thursday night, 17th inst., some ruffians wrote on the walls of the house of St Louis des Francais, in letters of dung, "Death to France! Death to Austria!"

All the world knows that A. T. Stewart is building a city at Hemstead Plains, 100 elegant houses are going up, broad boulevards are laid out, railroads are planned to connect with all the great lines to New York, and a project is on foot to run to the city with steam. Each of the houses will cost $15,000 or more. But he will sell nothing. To applicants he has one answer: "I have nothing to sell." Some think Stewart intends to complete the whole city before he puts any thing on the market. His great structure in New York, known as the Home for Sewing Girls, is nearly done. It is now said that it is not to be a home for girls at all, but it is to be a mammoth hotel, to be run by the Lelands.

The opening of the Italian Parliament is fixed for November 18th, and there will be no speech from the throne. Meanwhile, ministers are holding council after council, calling before them now this person and now that, in order to come to some understanding on the subject of the Bill for Suppression of the Religious orders, which is incessantly receiving fresh touches. They are also preparing to meet the promised attack of the Radicals. The one thing certain is that the Government keeps a policy of perpetual shilly-shallying, and has not the courage to adopt any settled line of conduct. Their sole thought is to preserve and defend their own tenure of office.

The Pope has received numerous deputations from the inhabitants of the Transteverian districts, who declared that they did not take part in the manifestations of the 20th September and 2d of October. Cardinal Cullen was present during the audience. The Pope, in reply to the deputations, commented on the Holy Scriptures, and strongly criticised the dishonest and extravagant ways in which public functionaries spent the money of the nation, adding that they would have a terrible account to render to God. The Pope adverted to the saints who had belonged to the House of Savoy; also recalled the fact that when Pius VII returned to Rome, the King of Sardinia received him on the steps of the Vatican. In conclusion, he gave a short history of the life of Edward VI, of England, showing that a virtuous monarch always advances the happiness of the people.

SAN FRANCISCO PRODUCE MARKET.

FLOUR—Extra ranges from $5 @5 37½ according to brand, terms of sale, etc.

WHEAT—Fair to choice grades are quotable at $1 60@1 61½.

BARLEY—We quote choice Bay at $1 20@1 25 and coast at $1@1 20.

OATS—Choice kinds are held at $1 67½@1 77½; other descriptions, $1 80

HAY—From $14@20 ₱ ton will cover all kinds.

ONIONS—Quotable at $3 25 ₱ ctl.

POTATOES—Sales of 200 sks ordinary Petaluma at $1 10; 300 do. Monterey at 1 32½@1 35. Last sales of Sweet were made at 75@87½ ₱ 100 lbs.

BRAN—Selling for $27 50 ₱ ton from mills.

MIDDLINGS—Mill price is $30 ₱ ton.

CORN—Quotable at $1 25@1 30 lb ctl.

OIL CAKE MEAL—$30 ₱ ton from mills.

CORNMEAL—Quotable at 2@2¾c ₱ lb, jobbing.

SEEDS—Flax, 3@3½c; Canary, jobbing at 4@5c; Mustard, 1@3c ₱ lb, as to kind.

BEANS—We quote Bayo at $3 12½@3 35; Small White $3 25; Pea, $3 12½@3 25; Butter, $3 25@3 50, atter for choice large; Pink, $3

HONEY—In comb, 10@23c., as to kind and quality, latter for choice new San Diego; strained, 10@15c. ₱ lb; Los Angeles comb, in 2 lb tins, $3 75@4 ₱ doz; do strained in bulk, 11@15c ₱ lb.

BEESWAX—Quiet at 35c ₱ lb.

VEGETABLES—Tomatoes, Bay, 87½c ₱ box; Egg Plant, 4@5c ₱ lb; Summer Squash, $2@2 50; Green Corn, 15@25c ₱ doz; Cucumbers, $1 50@ 2 ₱ box; Chili Peppers, 3@5c ₱ lb for Small and 5@6 for Bell; String Beans, 5c; Cabbage, 50@62½c ₱ 100 lbs; Peas, 3½@4c per lb; Green Okra, 4@6c; Garlic, 5@6c; Lima Beans, 4c.

FRUIT—Limes, $10@15 50 ₱ 1000; Bananas $2@4 ₱ bunch; Figs, 8c ₱ lb; Plums, 7@8c, according to variety; Pears, 50@75c ₱ box for cooking, and $1 50 @2 for eating; Apples, cooking, 50@75c ₱ box; do eating, $1@1 50; Grapes, Rose of Peru, 4@5c; Black Hamburg, 5@6c; Muscat, 4@7c ₱ lb; Tokay, 6@8c; Black Morocco, 8@10c; Native, 3@4; Sweet-water, 2c; Isabella, 6c; Watermelons, $6@8 ₱ one hundred; Cantaloupes, $7@8 ₱ 100; Sicily Lemons, $13@15 ₱ box; Quinces, $2 @2 25 ₱ box; Tahiti Oranges, $50 ₱ M; Malaga Lemons, $11@13 ₱ box; Cranberries, $12@14 ₱ bbl; Mexican Pineapples, $6 ₱ dozen; Strawberries, 15@20c ₱ lb.

DRIED FRUITS—California are jobbing as follows: Apples, 7@9c ₱ lb; Peaches, 8@10c; peeled do, 20@22½c; Pears, 8@10c for peeled; Plums, 7@10c; pitted, do, 18@25c; Figs, 8@12½c; Nectarines, 11@12½c; Grapes, 6@7c; Raisins, $3 25@4 ₱ box.

PROVISIONS—Eastern sugar-cured Hams are jobbing at 19@21c; do, extra light Breakfast Bacon, 14@15c, and heavy to medium, 12@13½c; California Hams, 16@18c; California Bacon, 12½@15c; Eastern Lard, 11@12c, for tierces and kegs, and 12½@13½c for caddies; California do, 11@12 as to pkg; California Smoked Beef, 12½@14c.

DAIRY PRODUCE—Choice to fancy Butter, 50@65c; fair to good, 40@55c; pickled 30@40c; new, in firkin, sells at 25@35c ₱ lb; Eastern firkin, 20@30c; Western do, 15@20c; California Cheese, 10 @15c, latter for fancy dairy; Eastern, 14@17½c, latter for New York State Factory.

EGGS—California are quotable at 57½@60c ₱ dozen.

POULTRY—Hens, $7@8 ₱ doz; Roosters, $6 50 @8; Broilers, $4@5; Ducks, $9 50@10 50; Turkeys, 17@19c ₱ lb; Geese, $2 25@2 75 ₱ pair.

GAME—Venison, 8@10c ₱ lb at wholesale; Quail $2 @2 12½ ₱ doz.

PUBLISHERS' DEPARTMENT.

To the Catholics of the Pacific Coast:

AT this time, when we find the country flooded with newspapers and periodicals, laying high claims to respectability and fairness, and which a Catholic, even, could not exclude from his house, without laying himself liable to the charge of bigotry, filled with open attacks upon the Church, or, worse yet, with insinuations and inuendoes; when we find our public and private libraries stored with pretended histories and other writings, assuming to be standard works, in which the motives and actions of the Church are falsified and misrepresented; when it has come to pass that a Catholic must be under the necessity of scrutinizing closely every book or paper he puts in the hands of his children, that their minds may not be poisoned by the base slanders and malicious insinuations so often rung into the fashionable literature of the day; when we find that even those of the secular Press which are most inclined to do justice to our cause, dare not, for fear of losing patronage, raise a voice against the recent acts of high-handed tyranny exercised by European and American Governments, by which holy men of prayer, whose only offense was that their purity of life was a reproach to sin, were banished and their goods confiscated; when we find the children of so many Catholics who have been careless enough to let them roam free over this field of corrupt literature, torn from the bosom of the Church, and lost to her saving influence; when, in short, we can trace most of the evils which affect religion and society to a false education and a false literature, it would be criminal in us, who profess to love our Holy Mother, the Church, above all our earthly possessions, not to recognize the power of the Press, and turn *that* mighty power into an instrument of good.

We do not underrate the exertions of our Prelates and Priests—those holy men who have laid all their worldly ambitions and pleasures upon the Altar for Jesus' sake; but their voices will not reach all that can be reached by the Press. Neither can they take up and discuss to their flocks those topics which are legitimate for newspapers, pamphlets, periodicals, and books. The Press must be auxiliary to the labors of the priesthood. Our Holy Father Pope Pius IX, in 1851, said: "*Providence seems to have given, in our day, a great mission to the Catholic Press. It is for it to preserve the principles of order and of faith where they still prevail, and to propagate them where impiety and cold indifference have caused them to be forgotten.*"

Considerations such as these have led to the incorporation of THE CATHOLIC PUBLICATION COMPANY, with a Capital Stock of Twenty Thousand Dollars, divided into Two Thousand Shares of Ten Dollars each, for the purpose of publishing a newspaper at the city of San Francisco, which shall fill the want, felt by all, of a good Family Paper, and which shall be, at all times, an earnest defender of the Church; and for the purpose of printing and publishing such other matters as may be useful to the Church, or as the Company may be employed to do. It is expected that this Stock will be subscribed in small amounts, and the active co-operation of all Catholics is earnestly solicited, both in taking the stock and in extending the circulation of the newspaper and other publications of the Company.

The Company will not publish a paper, the organ of any party or nationality; but while they will claim for it an independence of expression on general subjects, and while they will disclaim all intention of holding the Church responsible for its utterances, and while they would not expect to accomplish the impossible task of pleasing every body, they will try to confine it to topics upon which there shall be no material disagreements among *Catholics*.

It is expected that in a few months, at most, the stock of the Company will be worth fully par, as an investment; but, in its infancy, it is but right that whatever there is of risk shall be borne by the many.

The affairs of the Company will be conducted on strictly business principles, and when there shall be any profits, each stockholder, however small his interest, will receive his full share thereof.

In appealing to the Catholic community to sustain this enterprise, we can think of no language more appropiate than that used by our Holy Father in his Encyclical Letter of 1853:

"*We urgently beseech of you to assist, with all good will and favor, those men who, animated with Catholic spirit and possessed of sufficient learning, are laboring in writing and publishing books and journals for the defense and propagation of Catholic Doctrine.*"

Again, in his letter to the American Prelates, he urges them to "*Leave nothing untried by which our Holy Religion and its salutary teachings may more increase in the United States, and unhappy wanderers may return to the safe path.*"

For the present, we have made arrangements for the publication of THE CATHOLIC GUARDIAN once a week. Knowing what concert of action among the many will accomplish, we ask from the Catholic community of the Pacific Coast such assistance as shall give to the enterprise we have inaugurated that measure of success which, in our judgment, it deserves.

OFFICERS:

JAMES R. KELLY, President.
W. S. GREEN, Secretary.
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THE IRISH WORLD.

OUR arrangements to club with the *Irish World*, the very best Irish paper published in America, have been entirely completed. We are enabled to furnish the GUARDIAN and the *World*, by carriers, to city subscribers at fifty cents per month of four weeks. The GUARDIAN to country subscribers, by mail, is five dollars per annum; but we can furnish both papers for six dollars. This, we are satisfied, is cheaper than the same amount and character of reading matter can be had elsewhere.

C. P. R. R.

Commencing Monday, August 26, 1872 and, until further notice, Trains and Boats will leave San Francisco.

7.00 A. M.—Atlantic Express Train (via Oakland) for Sacramento, Marysville, Redding and Portland (O.) Colfax, Reno, Ogden and Omaha.

7.15 A. M.—Cal. P. R. R. Steamer (from Broadway Wharf)—Connecting, at Vallejo, with Trains for Calistoga, Knight's Landing and Sacramento; making close connection at Napa with Stages for Sonoma.

2.00 P. M.—*S. F. & N. P. R. R. Steamer (from Broadway Wharf)—Connecting at Donahue with Trains for Cloverdale; making close connection at Lakeville with stages for Sonoma.

2.00 P. M.—*Stockton Steamer (from Broadway Wharf)—Touching at Vallejo, Benicia and Landings on the San Joaquin River.

3.00 P. M.—San Jose Passenger Train, (via Oakland) stopping at all Way Stations.

4.00 P. M.—*Passenger Train (via Oakland) for Lathrop, Merced, Visalia, Tipton and Los Angeles, Stockton and Sacramento.

4.00 P. M.—*Cal. P. R. R. Steamer (from Broadway Wharf)—Connecting at Vallejo with Trains for Calistoga, Knight's Landing and Sacramento.

4.00 P. M.—*Sacramento Steamer (from Broadway Wharf)—Touching at Benicia and Landings on the Sacramento River.

6.30 P. M.—Overland Emigrant Train (via Oakland). Through Freight and Accommodation.

TRAINS AND BOATS ARRIVE AT SAN FRANCISCO

From Sacramento and Way Stations, via Vallejo 12:00 A. M., and 8:40 P. M.

Sacramento, via Oakland, 2:20 P. M., and 8:45 P. M.

San Jose, via Oakland, 10:40 A. M.

San Jose (Southern Pacific) 8:50 and 10:10 A. M., and 5:50 P. M.

OAKLAND BRANCH.—Leave San Francisco—7:00, 8:10, 9:20, 10:10 and 11:20 A.M.; 12:10, 1:50, 3:00, 4:00, 5:15, 6:30, 8:15, 9:20 and *11:30 P.M. (9:20, 12:20 and 3:00, to Oakland only.)

Leave Brooklyn—*5:30, 6:40, 7:50, 9:06, 11:00 A.M.; 1:30, 2:40, 4:55, 6:10, 7:55 and 10:10 P.M.

Leave Oakland—*5:40, 6:50, 8:00, 9:10, 10,00 and 11:10 A.M.; 12:00, 1:40, 2:50, 3:50, 5:05, 6:20, 8:05 and 10:20 P.M.

ALAMEDA BRANCH.—Leave San Francisco.—7:20, 9:00 and 11:15 A.M.; 1:30, 4:00, 5:30 and 7:00 P.M (7:20, 11:15 and 5:30 to Fruit Vale only.)

Leave Haywards—*3:45, 7:00 and 10:45 A.M. and 3:30 P.M.

Leave Fruit Vale—*4:40, 7:35, 9:00 and 11:20 A.M. 1:30, 4:05 and 5:30 P.M.

*Except Sundays.

T. H. GOODMAN, Gen'l Pass'gr and Ticket Ag't. A. N. TOWNE, Gen'l Sup't.

Southern Pacific Railroad.

Time Schedule—Commencing Sept. 15th, 1872.

Trains South.	Through Trains.	San Jose Only.	San Jose Only.
Leave—			
San Francisco	8:40 A M	*3:20 P M	†4:40 P M
San Jose....Arrive	11:10 A M	5:42 P M	7:00 P M
Gilroy.....Arrive	12:30 P M	.....	.....
Pajaro.....Arrive	2:20 P M	.....	.....
Castroville...Arrive	3:05 P M	.....	.....
Salinas.....Arrive	3:45 P M	.....	.....
Hollister....Arrive	2:40 P M	.....	.....

Trains North.	San Jose Only.	San Jose Only.	Through Trains.
Leave—			
Hollister	.....	.....	11:05 A M
Salinas	.....	.....	10:00 A M
Castroville	.....	.....	10:40 A M
Pajaro	.....	.....	11:30 A M
Gilroy	.....	.....	1:10 P M
San Jose	†6:50 A M	7:45 A M	2:31 P M
San Francisco Arrive	9:10 A M	10:10 A M	5:10 P M

*SATURDAYS 2:30 P. M. †SUNDAYS excepted.

FREIGHT TRAINS.

THROUGH TRAINS leave San Francisco at 4:15 A. M. Arrive at San Francisco at 4:25 P. M.

Trains for San Jose and Way Stations leave San Francisco at 1:00 P. M. Arrive at San Francisco at 11:30 A. M.

A. N. TOWNE, Gen'l Superintendent. A. C. BASSETT, Ass't Superintendent.

J. L. WILLCUTT, Gen'l Passenger & Ticket Agent.

H. C. BATEMAN,

CATHOLIC BOOK SELLER, 208 Kearny Street, Cor. Sutter, has just received a fine stock of Vestments, Holy Bibles, Remonstrances, Prayer Books, Chalices, Pyxes, Missals and Brevaries, with a splendid assortment of all the Catholic and Irish Books published in the United States and Ireland; and a fine selection of Velvet, Pearl and Ivory Prayer Books and all other fine Catholic articles. jan 1-tf

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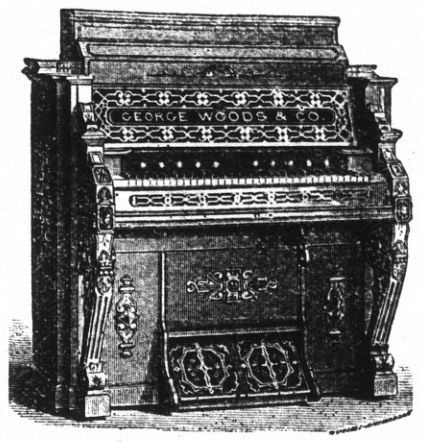

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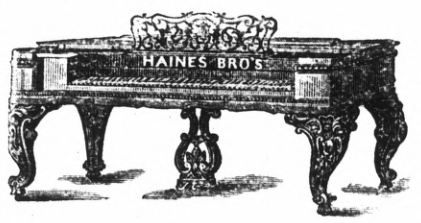

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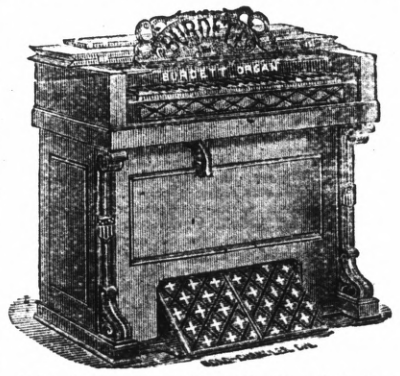

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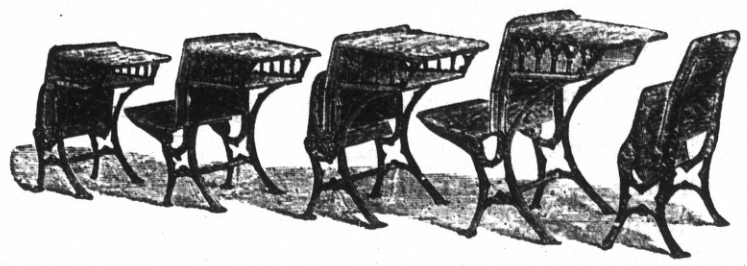

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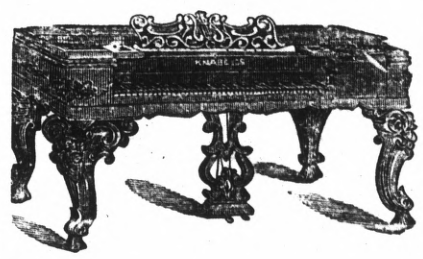

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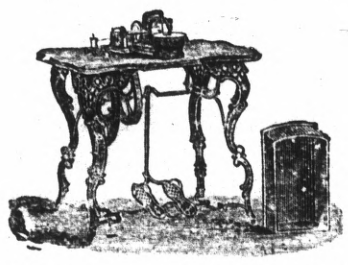

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